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# THE CHINESE RECORDER

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VOL. XLVI.

DECEMBER, 1915.

No. 12

Registered at the Chinese Post Office as a Newspaper.

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A Programme for the Christian Church in China.

Spiritual Efficiency.

Personal Efficiency.

The Work of Intercession.

Origin of Chinese Religious Ideas.

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Material intended for Publication should be addressed,

"Editor Chinese Recorder, 5 Quinsan Gardens, Shanghai."

Advertising and Business Matters should be addressed to

"Presbyterian Mission Press, 18 Peking Road, Shanghai."

Published monthly at the American Presbyterian Mission Press  
18 Peking Road, Shanghai, China.

Subscription \$4.00 Mexican (Gold \$2.00 or 8 shillings) per annum, postpaid

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WALTER R. LAMBUTH,  
Surgeon-in-Charge, Soochow Hospital.

## TESTIMONIALS.

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I have used largely VALENTINE'S MEAT-JUICE and consider it the best of these (meat) preparations. It was used by the late lamented President Garfield during his long illness and he derived great benefit from its use.—ROBERT KEYBURN, M. D.

CAUSES DIGESTION OF THE FOOD.



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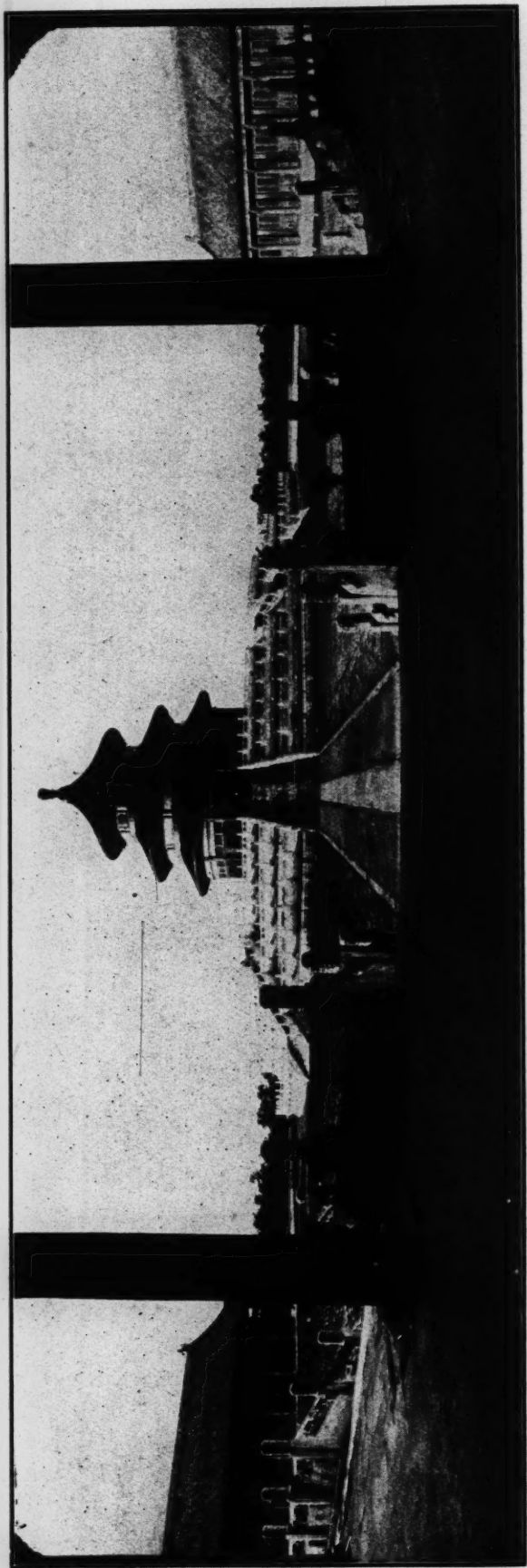
GIVES TONIC TO THE STOMACH.

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TEMPLE WHERE THE EMPEROR PRAYED FOR A GOOD YEAR.



# THE CHINESE RECORDER

Published Monthly at the American Presbyterian Mission Press,  
18 Peking Road, Shanghai, China

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VOL. XLVI

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## Editorial

**The Passing Year.** 1915 will stand out as the year of the great catastrophe—the War which Armageddon can hardly surpass. Few will see it pass with regret. It will be a long time ere the heart of humanity will regain its normal poise. Christianity has been on the defensive. We have had to explain the relation of Christianity to this devastating cataclysm; and it has not been easy. Such reports as those of the Bureau of Social Hygiene on commercialized vice in Europe and the United States do not decrease the difficulty of such explanations. While not discouraged, we shall yet need to walk more softly in our relation to social and moral problems in the lands where Christianity is only just beginning to make its influence felt.

The passing year, however, is not completely enveloped in gloom. Much human generosity for unfortunate people has been freely displayed. It has been a year, furthermore, of the display of heroism on a scale never known before. Human ingenuity apparently cannot produce any form of destructive implement that can daunt the valor of the human heart. Something higher than the claims of terrestrial life has moved multitudes of men and women. For such facts we need to attempt no explanation.

For the steady progress of Christian work in China during the year, we are grateful.

We cannot let pass the opportunity to extend a hand of Christian sympathy to those missionaries, of whatever nationality they may be, whose sons have given their all in this inexplicable struggle. We would not forget those too who have had sufficient courage to go on with their ordinary duties in spite of the pressure of public opinion.

And for the future, what? Strange though it may seem, we still desire to wish our friends a peaceful Christmas and a contented New Year. We feel that the coming year must be better than the one that passes out amid such widespread disturbance. It does not seem to us that the night of unleashed human wrath can ever be as dark again. We believe that the War will leave purified those higher qualities of men which alone can bring about a permanent, universal brotherhood. We shall step from 1915 with a sigh of relief, and do our best to make 1916 better, and believe in our trying that that is what God wishes too.

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**Spiritual Efficiency.** THE necessity of missionaries measuring up to modern ideals of efficiency is a prominent note in the articles published this month. But Mr. David Yui reminds us that there is a growing body of Chinese leaders who know the ideals which obtain at the home base and are looking to us to apply them to work in China. To be thus reminded of the possibility of future improvement, at the close of the year, is a fitting thing. In the article on "A Personal Ministry" Mr. R. K. Evans deals more particularly with the problem of spiritual efficiency, and calls us back to the essential purpose of our presence in China; something which needs to be constantly done. There is one danger into which it is extremely easy for missionaries to fall, the more so as it is a danger that faces most the busiest workers; it is the tendency to be too easily satisfied with a daily and continuous activity concerned mainly or altogether with the administrative details or the manipulation of the terrestrial phases and material resources of mission work. The result is a slackening up of effort to develop spiritual achievement in self and others. This danger is easily minimized by reason of the fact that success is slow and harder won in the spiritual realm than in any other. It is easier to take part in a well organized mission machine than to deal directly with individual spiritual needs. But each year should see some spiritual achievement well worth registering.



It is only in such a year as that we can consider ourselves to have been spiritually efficient. It is possible to keep things running smoothly and yet stay on the same spiritual level. We have not achieved the thing most worth while until we have scaled some spiritual level never before won.

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**General Efficiency.**

YET true spirituality does not preclude practical efficiency. Spiritual achievement should not prevent a proper and wise use of time and strength. Another mistake is sometimes made at this point. To act on the assumption that if one performs all required spiritual exercises, other and more mundane matters will somehow work out is to lose out finally. God never does for us anything that we have strength and wisdom to do for ourselves. True spiritual efficiency requires a right adjustment of all duties. To have a poor plan of work, so that in order to get in a proper amount of spiritual exercises someone else has to clean up our unfinished tasks, means that while one endeavours to grow in grace some other brother is deprived of a just amount of time to develop his spiritual life. Mr. Gage shows how general efficiency can only originate in spiritual power. We hope that each of our readers will conduct a personal examination along the line suggested by Mr. Gage; and to open up the general subject suggest the two following questions as summarizing the main points of the "efficiency test": Am I satisfied with what I am doing? Are those directly affected by what I am doing satisfied therewith? At first it may seem that these questions suggest an impracticable ideal. It is true that self-satisfaction and self-gratification must not be our aim. And it is also true that duty may often take us where personal choice would not; at least not until our personal choice grows out of complete absorption in our Master's work. To put a person on a task that is not congenial means a loss of energy and often unnecessary friction with those affected thereby. We feel that God intends that the man and the task should in a measure fit, and if self-examination reveals such an evident maladjustment, then it is clear that he cannot be properly efficient. While we recognize that missionaries cannot be manipulated altogether as clerks in a store or workmen in a foundry may be, yet it is also true that action along these lines could not but increase the efficiency of the missionary body.

**Origin of Chinese  
Religious Ideas.**

WITH the third instalment in this issue, Mr. Hodous brings to an end his interesting and instructive articles on "The Sacrifice to Heaven." He has apparently carried us a step forward in the direction of a logical explanation of some of the fundamental religious ideas which have loomed so permanently in the minds of the Chinese. Mr. Hodous' conclusions are summed up in these two phrases: "The development of the conception of the term *Ti* points to the human origin of *Shangti*," and "the worship of Heaven originated in the worship of the sun."

Assuming that the Chinese people have never received any special revelation, a point on which we would not venture to pronounce categorically, some such conclusion as that arrived at in these articles is inevitable. However, even if we become satisfied that the evidence is conclusive we need not be overtroubled by the human origin of these religious ideas. Just such heavy handicaps have obtained in the case of terms now conveying the most sublime and familiar Christian conceptions. The origin of the term "God" while recognized as Teutonic and as an appellation of decidedly non-Christian divinities, is still etymologically obscure in meaning; there does not even seem to be much ground for assuming that it is derived from the idea of "good." The Christian concept of *Θεός* is a tremendous distance in advance of its earlier significance. As Christianity has made anew these ancient terms so it will likewise elevate the significance of the terms standing for the highest ideas now known to the Chinese. What Christian now in using the term "God" or "*Θεός*" ever thinks of a heathen divinity! Just such a change is going on with regard to the term "*Shangti*." These articles illustrate again how the world through its wisdom just misses knowing God, though the "feeling after Him," suggested in this worship, is not altogether lost, as it often furnishes a fulcrum upon which the Spirit of God may rest.

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**Missionary  
Co-operation with  
the Chinese.**

THE following guiding principles of co-operation with the Chinese have been incorporated in the Policy Report of the China Council of the Presbyterian Church.

We are glad to be able to pass them on to our readers.

"Co-operation in Evangelistic work is the best place to begin, as it is here more readily adapted. Here also the Church and the Mission have already most in common.



"Give over no powers which you may ever need to recall; lest in seeking to avoid a possibly delicate situation you lead directly to a real and even more delicate situation.

"Clearly defined limitation of powers, as well as foreign funds available, will make for safety and success.

"When once given it should be in full confidence and trust. Anything short of this will render the effort useless at the outset. Full acquaintance with the facts, with respect for and confidence in their judgment, should be granted.

"Co-operation covers much more than the administration of funds. Counsel and advice in matters of policy and conduct of work may be had without reference to funds and may prove of the greatest value.

"When funds are concerned there should be some sharing of responsibility for contribution as well as for distribution. The proportion of each will vary with local conditions, chiefly the stage of advancement reached by the Chinese Church. The more closely interest in distribution and contribution are allied, the better.

"The ordinary oversight and counter-checks of business procedure, wisely arranged and tactfully insisted upon, should govern all financial affairs of Mission and Church alike.

"Too much care cannot be exercised in the selection of personnel, both foreign and Chinese. Obviously the more automatically and impersonally the scheme adopted leads to a proper selection the better. In the initial stages the Chinese selected should, as far as possible, be free-handed, unsalaried, but responsible, Christian workers.

"The more fully the Chinese body of Christians can be made to feel that the one chosen represents and speaks for them the better. Hence choice of the Chinese participants by a body of Chinese themselves is essential.

"Only in conjunction with a strong sense of the common responsibility, the unity of purpose and aim, can any scheme of co-operation be successfully employed."

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#### Missions and Social Problems.

UNDER the above caption, in three successive articles, the special articles on Social Service published in the September number of the *RECORDER* are commented upon and criticised in *The National Review*. In the main the comments are exceedingly helpful and give the viewpoint of one not engaged in missionary work. One question raised is, whether the emphasis on Social Service indicated in the articles does not imply "a complete misconception of the essence of Christianity."

When the missionaries centre their thoughts on spiritual problems, they are criticised for ignoring social obligations. And in the article previous to the one from which we make our quotation the writer himself criticises missionaries

for not taking sufficient interest in the mill-women and children in Shanghai. Here we are being criticised for going to the other extreme. We fear that the writer has had very little real, practical experience of mission problems. It may appear to him that Social Service is in danger of being over-emphasized. This may be so, but a proper balance between that and other forms of work will soon assert itself. In the meantime we are placing emphasis on this phase of practical work because we realize the need of an *active* Christianity in China, and are faced by the problem of finding something practical for Chinese Christians to do. In thus putting the individual to work it is not the intention of the missionaries to neglect his spiritual welfare but rather to show him how, through social service, he can use his individuality to uplift other individuals.

The writer of these articles is mistaking the attempts of missionaries to organize individuals to work for others, for a change of emphasis. We, however, appreciate his frankness in calling our attention to the fact that the main business of Christianity is to change the heart, and we trust that in this multiplicity of forms of social activity we may never be so anxious to uplift society that we shall overlook the fact that after all the fundamental thing in social uplift is a radical change of individuals, one by one.

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**Twenty-five Years'  
Unique Service.**

WE are sure our readers will join with us in congratulating Mr. and Mrs. Edward Evans on the completion last October of twenty-five years of service in the Missionary Home, Shanghai. Those of us who remember the old Missionary Home in Seward Road and how it has grown through the years to its present generous and complete state of provision and efficiency realize how much indebted the missionary body is to Mr. and Mrs. Evans for all the genius, energy and sympathy they have put into the work. A characteristic feature has been the manner in which transient missionaries have come to regard the institution as a home. No one dreams of it as a hotel or a mere lodging place and very many missionaries will have very tender memories of the friendship of those who conducted the Home, at important stages in their life, and of the various functions which have been held in the Missionary Home.



The Recorder  
Outlook.

WE desire at the close of the year to specially thank all our friends and patrons for their generous support. The Editorial Board in general and the Editor in particular feel it an honor to serve such an appreciative and sympathetic constituency. The past year we have frequently received generous and sympathetic remarks in regard to the work now being done on the RECORDER. Such appreciations are encouraging and stimulate us to better efforts in the future.

We are glad to be able to announce that during the last two years there has been a net increase in the number of subscribers, of 11%, the total number now being slightly under 1,500. We have more subscribers and are printing more copies of the magazine than ever before. Outside of the large amount of time given freely on the part of the Editors, the magazine is solvent; yet we need to make further progress, as a little more leeway in our funds will enable us to make the magazine more efficient. A special campaign is being carried on to increase the number of subscribers *at the home base*. We feel that much can be done there. A good many of our readers are supported by special churches or individuals: we wish they would send to us the names of the pastors of these special churches or special societies or individuals who pay their missionary salary or have contributed especially to their work. We should like to get into touch with such, as we feel that their special interest in China would make it profitable for them to have at their disposal a magazine like the CHINESE RECORDER, which is somewhat unique amongst missionary magazines published on the field. Please, therefore, dear reader, send to us at once the name of any special individual or church or society that is paying your salary or has made any special contribution to your work.

For the coming year a wide variety of topics will be treated, in addition to keeping in touch with movements and interests as they arise. Two special lines of articles will be published, one on "An Apologetic for China", the other on "The Relation of Missionaries to Chinese Leaders." Another special feature will be the inauguration of a special "Magazine Review Department", with the editorial assistance of Dr. A. H. Smith and Rev. G. G. Warren. Our idea is that all our readers need to keep in touch with the main features of some of the prominent magazines.

Since the number of subjects to be discussed and articles available is somewhat on the increase, we expect to publish a maximum of seventy-two pages a month. This will be a larger amount of reading material than ever before provided. We hope that the increase in the number of subscribers will continue, in order that the extra expense involved may be easily covered. The future is full of promise.

## The Promotion of Intercession.

*"Glory to God in the highest and on earth peace, goodwill toward men."*

*"Neither for these only do I pray but for them also that believe on me through their word: that they may all be one even as Thou Father art in Me and I in Thee, that they also may be in us, that the world may believe that thou didst send me."*

"Unity is the will of Christ. The burden of our Lord's prayer was for the accomplishment of the will of God, and for the fruit of His own sacrifice in the establishment of unity and in its manifestation amongst His disciples. It was for a manifested unity for which Christ prayed. Our task is not to make unity but to make it manifest. Our part is to co-operate with God and yield to the stirrings of the Holy Spirit so that the unity of the Church will be actualized and visualized in such corporate manner that the world can see it with its own eyes, and seeing it will believe in the power and love of God. Let us pray for the manifestation of unity. Christ prayed for it. It is easy to talk about it. But we must get beyond the talking stage into the praying and doing stage. In this case praying will be doing. Take it to the altar with you. It is around the altar that unity must be manifested. It is at the foot of the altar, that we shall learn the will of God. The spirit of separatism is that kind of a spirit that can be cast out of the Church by nothing—save by prayer."

Rt. Rev. C. P. ANDERSON.

### LET US PRAY.

Our Lord Jesus Christ, Thou Prince of Peace, we beseech Thee to use the living Word of God as a sharp, two edged sword, piercing to the innermost core of our being, unmasking the thoughts and intents of our hearts and revealing to us anything in thought, word, feeling or act that separates us by even a hair's breadth from another. Grant us grace to confess our sin and lack of love and enable us by Thy Spirit during this Christmas month to sing from pure hearts with the angels of old "Peace on earth, goodwill to men, Amen."

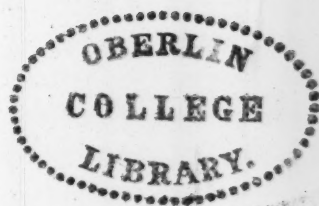
### TEXTS SETTING FORTH VARIOUS ASPECTS OF CHRISTIAN UNITY: SUGGESTED FOR DAILY READING IN DECEMBER.

- Dec. 1 Eph. 4, 4-6.  
 " 2 I Cor. 12, 13.  
 " 3 I Cor. 12, 14-27.  
 " 4 I Cor. 12, 18.

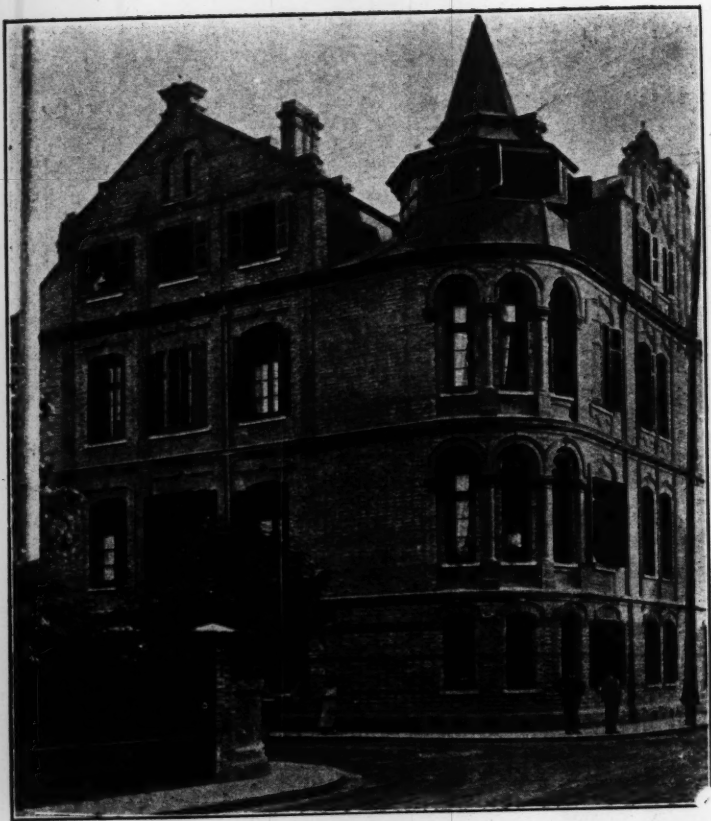
- Dec. 5 I Cor. 12, 24-25.  
 " 6 Eph. 4, 25: I Cor. 12, 26.  
 " 7 Eph. 4, 16.  
 " 8 Eph. 4, 13.  
 " 9 Eph. 4, 3.  
 " 10 Eph. 5, 2.  
 " 11 John 15, 12.  
 " 12 I John 4, 11-12: 14-16.  
 " 13 I John 5, 7: 12: 16.  
 " 14 James 4, 1.  
 " 15 Matt. 7, 1-2: James 4, 12.  
 " 16 Eph. 4, 31.  
 " 17 Eph. 4, 32.  
 " 18 Matt. 7, 3-5.  
 " 19 Rom. 12, 3: 16, 1 Cor. 13, 4.  
 " 20 Phil. 2, 13: Rom. 12, 10.  
 " 21 I Cor. 13, 5: Phil. 2, 4.  
 " 22 Phil. 2, 5: 7-9.  
 " 23 Phil. 2, 2.  
 " 24 Phil. 4, 8.  
 " 25 Rom. 12, 17: I Cor. 13, 5.  
 " 26 Matt. 5, 43-44.  
 " 27 Matt. 5, 24-25.  
 " 28 Matt. 22, 39: Rom. 13, 10.  
 " 29 I Cor. 13, 4-8.  
 " 30 Col. 3, 14.  
 " 31 I Thess. 3, 12-13

### A PRAYER FOR GRACE TO TRIUMPH OVER CAUSES OF DIVISION.

"O Lord Jesus Christ, who hast commanded us to love one another: Put an end to the unhappy divisions of those who are called by thy name. Come quickly and bind us together in the full revelation of Thy love, and let the desire for Thine appearing unite us even now while we wait for thee. Teach us to realize that the ordinances of Thy grace should bind us to each other as well as unto Thee: and let us not so misuse the means of our salvation as to foster a spirit of division by what should be the channels of Thy love. Enable us to love one another in Thee and for Thee, until all our imperfections are done away, and we shall shine forth in Thy light, and rejoice in the manifestations of Thy love. In Thy love let us triumph over all differences of condition, all the estrangements of race, all the prejudices of education, all the pride of selfwill. In Thy love let us be humble: in Thy love let us be one that in Thy love we may be exalted, and in Thy love we may be Thine for ever, Amen."







THE MISSIONARY HOME, SHANGHAI.

## Contributed Articles

### A Constructive Programme for the Christian Church in China

DAVID Z. T. YUI

**A**S we review the brief history of the Christian Propaganda in China and as we turn our eyes to its future, our hearts are at once filled with thanksgiving and hope. We are thankful, because God has not forsaken the Chinese people, and has sent His Only Son, Jesus Christ, to be their Lord and Saviour ; because men and women in Europe and America have consecrated either their substance or their lives for the spread of the Gospel in China ; and because God has well prepared the Chinese people to welcome Christ and to receive His Message. We are hopeful, because God is giving the Christian Propaganda in China to-day the best and most wonderful opportunities for progress and achievement.

What do we mean by these opportunities? We mean that stubborn opposition to Christianity has practically ceased to exist. Barriers have been broken down. Doubts and prejudices have been dispelled. Doors and hearts are wide-open. The people throughout the country are anxious and eager to lay hold on things that will help build the Republic of China into a great and powerful nation, and to investigate, study, and accept any truth whenever discovered. The reports of various evangelistic campaigns during recent years, and of the remarkable progress in the work of the Christian Church in different parts of China, testify fully to these opportunities.

However, we do not mean to give an impression that the Christian Propaganda in China will experience no more difficulties whatever, and from now on will sail on smooth waters. To be perfectly frank, we shall still find difficulties, meet with opposition, and be confronted with misunderstanding and hardships. These perhaps may not be in so marked a degree as before, but we must be well prepared for them. We firmly believe that these difficulties, unpleasant experiences, and trials will simply help make the Christian work more interesting, inspiring and worth while, and make God's power and love

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

more manifest than ever before. Through them, the root of the Christian Church will sink deeper into the Chinese soil.

Opportunities spell responsibilities. Our thanksgiving should be translated into action. What shall we do to take advantage of these wonderful opportunities? This is an appropriate, timely, practical, and important question. Before answering it, let us ask if we recognize the time in which we are living and working. Have we paid much attention to the historic as well as the recent development of the Christian Propaganda in China? If we have been diligent students and keen observers, we cannot fail to see the three periods into which the Christian Propaganda may be conveniently divided. The first period covers practically the first century of the Christian Movement in China, during which time most of the initiative and efforts along different lines of Christian work came from missionaries. The part played by the Chinese Christians, especially in the early pioneer days was rather insignificant. The second period covers the recent years, the present time, and probably a number of years to come, when missionaries and Chinese Christians bear, and should bear, responsibilities together. The third period refers to the future years when most of the initiative and efforts should come from Chinese Christians.

Do we realize that we are right in the midst of the second period of the Christian Movement in China to-day? This period is at once dangerous and important. It is dangerous, because it so abounds in chances and cause for misunderstanding, misrepresentation, jealousy, which, if not prevented, will invariably lead to disagreeableness, discord, schism, and division, all of which will work great havoc to the Christian Movement. This period is important, because the tutelage received by the Chinese Christians at this time will largely determine the character of the Church in China, and her relationship with the Mother Church abroad. It, therefore, demands on the part of the Chinese Christians growing initiative, sense of responsibility, true insight, gratitude, courage, and absolute dependence upon God. Of course, this does not mean that missionaries will or may adopt the *laisse faire* policy, and allow the Christian Movement either to be driven in a wrong and opposite direction, or to drift in an aimless and purposeless manner. Likewise, this period demands on the part of missionaries hearty co-operation with the Chinese Christians, vigilance with both eyes and arms, forbearance, humility, and sense of brotherhood.



Recognizing that we are now living and working in the midst of the second period of the Christian Propaganda in China, and knowing its danger and importance, we should be in a position to determine upon a way whereby we can make the best use of the present opportunities. This way may be tersely expressed in three words, which should characterize this period; viz., EFFICIENCY, CO-OPERATION, AND PERSONALITY.

#### I. EFFICIENCY

Whenever and wherever the test of efficiency is applied,—be it in business, commerce, industry, education, government or social organization,—progress and improvement will surely follow. For it will decrease weakness, dishonesty, corruption, wastefulness, and decay; and at the same time it will increase strength, healthy conditions, economy, speed, and power. We strongly advocate that the test of efficiency be applied to the Christian work in China, and we venture to make a few suggestions for close study and consideration.

1. In the first place, missionaries should, in so far as possible, be engaged in such work as will enable them to multiply themselves. In view of the teeming population of China and their multitudinous problems, and in view of the tremendous demand for leadership in every department of Christian service and the hopelessness of the task of supplying it by missionaries, it seems to me most important and necessary that missionaries be freed from common routine work and minute details, and be given every opportunity of discovering, training and utilizing Chinese Christian leaders. Only when missionaries have thus multiplied themselves, will the demands upon the Christian Church be adequately met.

2. In the second place, we must have a highly educated Chinese Christian Ministry. We fully recognize the real and urgent demand for an increased staff of well-trained men and women to spread the Gospel among the masses of the people, and strongly urge that the demand be as quickly and adequately met as possible. We also see the great desirability and even necessity of giving these men and women some training in agricultural and industrial subjects so that they can help to solve the economic problems of the Christians under their leadership. On the other hand, the demand of the better educated people for intellectual and spiritual leadership among the Chinese Christians is equally strong, if not stronger, and should be overlooked or neglected no

longer. Besides, it has been stated and reiterated that if China is to be evangelized at all, it must be done through the Chinese themselves. Of course, the remarkable and valuable services rendered by missionaries will always be given due recognition, and be gratefully remembered. But, how can the complete evangelization of the Chinese be accomplished without Chinese Christian leadership and without a highly educated Chinese Christian Ministry?

3. In the third place, we should increase the efficiency of Christian education in China. We wish to specially mention four things.

(a) The teaching of Chinese subjects in mission schools should be improved. Lack of sufficient, or even a working, knowledge of Chinese is a great and real handicap to many a graduate in his life work. To be sure, we are not unaware of the already crowded curricula, and the many difficulties in connection with this problem. At the same time we believe it not impossible to obtain the much needed solution. At least, we can and should make an earnest effort to secure better conditions for the teaching of Chinese subjects, and to create a real desire on the part of the students to acquire a working knowledge of Chinese, not to say a knowledge of Chinese history, philosophy, and literature which they ought to have. We are glad to note the success of experiments made in a few mission educational institutions, and we shall be glad to see and encourage more such attempts made.

(b) Mission schools should always be on the alert to seek, test, and adopt improved methods of teaching. It is true that they have long been enjoying the good reputation of having excellent teaching and strict discipline, and it is equally true that there is still much room for improvement. Take, for instance, the teaching of English. How many schools do we know of that have introduced the direct method of teaching? How many teachers follow the up-to-date principles of phonetics? How many schools are trying out any method of teaching especially adapted to the Chinese students? We should spare neither time nor effort to introduce as far as possible new and improved methods of teaching in all subjects in mission educational institutions in China.

(c) In mission elementary and middle schools, a departure should be made from the common tradition and practice, and emphasis laid more and more on the concrete and practical side

of education. A tremendously large number of boys and girls leave school before graduation, and some leave after graduation without any chance of going higher. The number is disproportionately large. What can they do with such a meagre education, or with an education which does not fit them for life at all? If we have kept a record of these students, we shall at once notice many surprisingly disappointing cases. When they are thus confronted and baffled by hardships and severity of life which their education cannot help to overcome, how can we reasonably expect them to live up to the Christian principles which they have been taught and which they may or may not have accepted. If we desire to make thoroughly good Christians of them, we must also help make them good citizens. In order to make them good citizens, it is necessary that we should introduce industrial education in as many mission schools as possible so that the students will be well fitted for different vocations of life.

(d) In Christian educational institutions, we should especially aim to produce the best Christian atmosphere. We can never over-emphasize this point. What an infinite pity—it is indeed a sin—when in a Christian institution, there are evidences of discord, jealousy, indifference, prejudice, and even malice in the faculty, between president and faculty, and between faculty and students. Such a situation will undermine one's faith in no time, and absolutely destroy all Christian influence and usefulness. On the other hand, if the atmosphere of a Christian institution is fully charged with the electricity of congeniality, harmony, sympathy, and love, what good will it not accomplish in the lives of the students, and through them in the community and the nation!

4. In the fourth place, in Christian medical work the test of efficiency can be supplied to no small advantage. We shall refrain from entering into a discussion of medical education and the mooted question, whether we should use the English or the Chinese language in teaching medicine in China. Nor do we propose to deal with any of the technical questions in medical science. But, we wish to point out two things concerning Christian medicine in China. First, we should teach not only the art of healing and the best that can be found in medical science, but also the art of love and the spirit of service. Truly, we need physicians well trained in western medicine, and it is equally true, if not more so, that we need Christian physicians. Second, with due recognition and full appreciation of the excel-



lent work done in various mission medical institutions I wish to press home the truth of the proverb, "Prevention is better than cure". It seems to me highly important and necessary that, in addition to training Christian Chinese physicians, the emphasis of Christian medical work should be laid more and more on preventive medicine, the promotion of personal and community health. The influence and activities of Christian medical workers should no longer be confined to a hospital or dispensary but be extended to larger spheres of usefulness afforded by health campaigns and movements now inaugurated in many cities.

## II. CO-OPERATION

In this age of wonderful progress and achievement, another factor responsible for a good part of the success is, doubtless, co-operation. We shall briefly mention two kinds of co-operation which are much needed in the Christian Propaganda in China.

(a) There is a strong need of co-operation among different denominations of the Christian Movement. In fact, factions, petty and unimportant differences have kept them apart long enough, and have curtailed much progress that might have been made. We strongly urge that in God's work and in the extension of His Kingdom, we should lay aside all conventionalities and extraneous growths of age and break through all human limitations. Let us join hands and co-operate in works and activities that are similar in nature and purpose, and especially when they are located in the same or adjoining cities. Chinese Christians are glad and grateful to see more and more co-operation in Christian service among different denominations and to note the remarkable results. May God open even more ways of co-operation in Christian work in China, and abundantly bless them with His power and grace.

(b) The time has fully come for co-operation between Christian and non-Christian agencies in all forms of work for the amelioration and betterment of the Chinese people. We have in mind particularly such work as Education, Medicine, and Social Service, and we do not see any reason why in these we should over-emphasize the difference between the Christian and the non-Christian, thus throwing away many opportunities for co-operation. Since the establishment of the Republic, such tendencies are growing stronger day by day, and such opport-

unities are becoming more and more numerous. The advantages of co-operation are too evident to mention. To say the least, the non-Christians can learn from the Christians the true spirit of service and love, while the Christians can reap the benefit of the non-Christians' better knowledge of Chinese history, literature and philosophy, and also of their keener insight into the life of their own people. It seems to us of the greatest importance and urgency that the Christians and the non-Christians should gain a true knowledge of each other's work. Such knowledge will surely engender clearer understanding, sympathy, and friendship, which, in turn, will make possible closer co-operation, and great achievements. Let us cite one or two instances to illustrate this point. Last fall, the Educational Association of Kiangsu Province appointed an Information Committee, whose object was to create a better understanding between all Chinese and foreign educators in the entire province, and to promote cordial relationships so that their work might be properly correlated and standardized. Much good has already been done, and time does not permit my enumerating the different activities. The Hunan-Yale Medical College in Changsha is another forceful instance of such co-operation, whose capabilities of happy results and large achievements can hardly be measured.

### III. PERSONALITY

Thus far, we have endeavored to point out that we are now living and working in the second period of the Christian Propaganda in China, and to show that Efficiency and Co-operation can help us make the best use of the wonderful opportunities that are confronting us. Now, we are coming to personality, which, we believe, is the most fundamental and vitalizing of all.

Sometimes people become impatient, and question why, during the first century, the Christian Propaganda made no more progress than it did. Soon, they seem to find to their own satisfaction that the slowness of progress is attributable to faulty organization, imperfect interpretation of the Truth, unwise distribution of forces, and insufficient support. No doubt, these causes have done their share to retard the progress of the Kingdom. If, in their scrutiny, they stop here and proceed no further, we should say they have missed the most fundamental of all causes. The conviction has been growing upon

us more and more strongly that Christianity is not merely a set of dogmas, a creed, or a code of moral and ethical teachings, and that the Church is not merely a mechanism or organization for the promulgation and preservation of such dogmas, creed, or moral and ethical teachings. We firmly believe that Christianity stands for the personality of Christ, and for Christ Himself, and that the Christian Church represents men and women who form themselves in a fellowship to worship God, and to be imbued with Christ's personality, and through such personality to attract and win others to God and to Christ. To our mind, a better translation of the Holy Bible, a more efficiently organized educational system, a more adequately equipped Hospital, or a better educated Chinese Christian Ministry, will all fail to make the Christian Propaganda a real success, unless every part of the organization and every worker be thoroughly filled with God's power and love, and be fired with Christ's personality. Material improvements will, doubtless, be of great help at times, and in a way are necessary. However, let us be on our guard that we be not engrossed with mere organization and external trivialities. We must lay hold on personality, which is the heart and soul of the Christian religion. In my opinion, a man is never really won to Christ through mere mechanism or device. His allegiance can be secured and his heart can be won only through personality, that personality most resembling Christ's. The effectiveness and extent of soul-winning is in direct ratio with the degree of resemblance of our personality with that of Christ. The more of Christ's personality we have incorporated and exemplified in our own lives the stronger and more powerful shall we be in winning others to Christ.

Again, people often judge and rate Christianity according to the behavior of Christians whom they have observed. We used to defend the Christian religion by calling their attention to its intrinsic value, and by explaining that, on account of their limited acquaintances, they have not as yet come into contact with our best Christians. What a plausible argument! But, what excuse can we make to defend the Christians whose imperfections and failures in life have caused such low rating of Christ and His teachings? Is it unreasonable to expect every man who professes to be a Christian to exemplify in his own life even in an imperfect way the personality of Christ? Is it too much to demand that such personality should be exemplified not in specified, but in all circumstances, and not to-day or to-



morrow but at all times? It seems to us that we Christians should honestly, conscientiously, and with God's power and grace, strive to incorporate as much as possible Christ's personality within our lives, and to use the same to lead others to enter into God's Kingdom. We should pray that Christ's personality may transcend all our work whatever it may be. For every endeavor, even with methods of highest efficiency and most beautiful co-operation, if not marked by Christ's personality, will be in vain. We should remember that it is not we who are making successes in life and are winning men to the cause, but Christ's personality that has become a part of our being, and is working through us. We should, therefore, strive to attain above all things Christ's personality, which is the light that will enlighten, the power that will conquer, and the love that will forgive and win.

In conclusion, let us ask ourselves, "What is the significance of the wonderful opportunities in China to-day?" To my mind, they signify a momentous turn in the life of the Chinese nation, seeking for truth and struggling to attain permanent greatness. Likewise, they constitute a severe test of the faith, hope, and love of the Christians; a challenge to their strength and power; and a call to duty. In order to enable the Christian Propaganda in China to make the best use of the present opportunities of open-door and open-heart, and to appreciate their full significance, may we fervently pray for Efficiency, for Co-operation and above all for Christ's Personality to pervade every form of Christian service and the life of every witness to His Holy Name.

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## A 'Personal' Ministry\*

R. K. EVANS

*"I am become all things to all men, that I may by all means save some."*

**T**HAT I may by all means save some." That sentence is an epitome of the whole aim and duty of one who is called to be a Christian missionary, of one who is set apart to be a messenger of the Gospel and a minister of the Grace of God in Christ. And thus it focusses and brings to a point all the various subjects which we have been considering in our conference together during the past week.

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\* A sermon preached in Kuling Church on Sunday, August 1st, in connexion with the Missionary Convention.

All the divers methods we have been discussing,—evangelistic campaigns, Bible study and Sunday School methods, Christian literature, the discipline of personal efficiency,—are all related to this final aim as means to an end, as paths to a goal. They stand to this central purpose as regiments to the general's plan of campaign and are to it only what the several limbs and faculties are to the mind and will which controls them all,—‘That I may by all means save some.’ This is the fundamental purpose which unifies all our work and binds our varied service and widely diverse ministries into a sacred whole.

The missionary of an earlier generation was in much less danger than we are to-day of forgetting this central and supreme aim. But with the growing complexity and the increasing specialization which characterize the modern mission-field, this primary missionary motive is sometimes in danger of falling into the background.

Not that I would suggest that there is no place for other motives or wish to confine the vast missionary enterprise of the Church within the bounds of a single conception, however fundamental and final. Granted that the primary purpose remains supreme, we can only be thankful to God for the wide train of aims, motives, and interests,—educational, medical, social, philanthropic,—which have gathered about this central aim and ranged themselves under the banner of the missionary crusade.

But the heart of the missionary enterprise is still to be found in that apostolic phrase: its impulse and dynamic, its salt and its light, its power and its fire, are still to be found in the apostolic constraint of the Gospel and the apostolic ‘passion for souls.’ “His word was in mine heart as a burning fire shut up within my bones, and I was weary with forbearing and I could not stay.” “Necessity is laid upon me: yea, woe is unto me if I preach not the Gospel.” “If by any means I may save some.”

Christian Missions may vary their emphasis, multiply their plans, revolutionize their methods, but nothing will ever supersede that fundamental purpose or displace that governing motive. And were the ancient fires of that Divine impulse ever to be extinguished, the vast structure of the modern missionary enterprise would crumble to ruins before our eyes.

In the light, then, of this sacred and supreme aim, I wish to speak of one special aspect of our work as Christian mission-

aries, of one particular and difficult ministry which would seem to be incumbent upon us as 'ambassadors' of Christ, and that is the sacred and costly work of direct dealing with individuals, what we sum up under the somewhat hackneyed term, 'personal work.'

There are many other aspects of a missionary's work, many other tasks and duties which he must fulfill according to the measure of the grace given unto him, if he would faithfully discharge his calling and stand forth with a good conscience on the day in which he will have to render account. The medical missionary, whether doctor or nurse, has his or her round of professional duties in addition to those tasks which their calling as a missionary and the spiritual needs of their patients, as well as the general claims of the mission's work, make upon them. The educational missionary has the routine of teaching, the organization of education, the administration of the school or college, in addition to his spiritual responsibilities for his pupils. The missionary set apart for literary work has his special tasks as student, editor, author, and, it may be, also the work of publication and distribution. Then there are the increasing demands of general mission administration and all the work that falls to treasurers, field-secretaries, business agents, and upon all who serve on committees. And, last and most important, those who are directly responsible for Church and evangelistic work have not only their public teaching and preaching, but also a great deal of administration in connexion with the general activities of the Church and of its expanding corporate life. And beyond these specific tasks, there is the more general work in which all of us may share according to our ability and opportunity—work for the enlightenment and edification of those amongst whom our lot is cast, for the alleviation of human suffering, for the cause of national righteousness and freedom, for the enriching and uplifting of the life around us and for the comfort and joy, the well-being and larger fuller life, of those amongst whom we are called to serve and labour. All these are elements, some of them primary, and some of them secondary elements in the life and work of a Christian missionary.

But besides all these varied duties there is another kind of service too, a species of work and ministry which cannot be classified under a missionary commission and does not lend itself to an annual report. It is a work private and individual,

a ministry essentially *personal*, a service as difficult and delicate, as sacred and costly, as any to which we can dedicate ourselves; it is this 'personal work' for the salvation of individual men and women, a task which demands the consecration of sympathy and friendship, of reverence and spiritual discernment, of love and of prayer, that men and women, one by one, may be redeemed out of ignorance and sin into the light and life and liberty which are in and through Jesus Christ.

Difficult and costly as it is, it is a form of ministry to our fellowmen which is as primary and essential a duty of one who is a missionary or minister of Christ as any that was mentioned earlier, a path of service which will not be disavowed at least by those who are conscious that to them has been given 'the cure of souls,' who feel that God has made them responsible for their brethren and that a day is coming when they will have to render account.

Now, if I know anything whether from my own experience or from that of those best known to me, it is *here* that many, if not most, of us are most keenly conscious of failure in our missionary life and service. We fail at other points as well, God knows; we come short in other duties, God knows; but nowhere does our failure seem so signal and complete as in this 'personal work,' this individual ministry to individuals.

Do not let us, however, confuse this private, intimate, personal work, which is only possible on a basis of mutual knowledge, trust, and affection, with the more public work of direct dealing with individuals who are little, if at all, known to us. The addressing of ourselves to individual strangers is one thing; the winning of an intimate is quite another. And it is of the latter that we are thinking now,—of that 'personal work' which is the deliberate, humble, reverent, patient endeavour, in the spirit of true sympathy and genuine friendship, in the spirit of love and of prayer, to lead those men and women, or boys and girls, for whom God in His providence seems to have given us a special responsibility—to lead them one by one to a personal knowledge of, and a personal faith in Christ.

Let me say a word or two, first, as to *the need* of this kind of work.

It is needed because there are many who will be reached in no other way, many whom the more general methods of missionary work entirely fail to touch, whom the most eloquent



and most moving evangelistic address or the ablest and most cogent apologetic leaves cold and unaffected, and who, if they are ever to come to the knowledge of Christ, will have to be sought and won by this individual ministry of which I am speaking,—that is, through the personal intercourse and influence of men and women who, having 'a passion for souls,' combine courage with wisdom and are able to 'speak the truth in love' not only before a congregation but when brought face to face with an individual life. This personal ministry to individuals is necessary because some men and women will never be convinced of the truth of the Gospel of Christ unless and until someone has the courage and the love to testify to it out of the reality of his or her own life. People, in China as well as at home, are apt to suspect those who never speak of personal religion except in their public ministrations and who, in the intercourse of private life, seldom, if ever, refer to the themes which constitute their public teaching and preaching. It is needed, too, because there are some maladies of the soul which call for the wise and patient treatment of a spiritual physician who has learnt something of the secrets of human hearts through a deep knowledge of his own and who knows not only how to speak of the Divine remedies in general terms, but also how to apply them to the particular needs of an individual life. And it is needed also because there are so many who, some because of their very strength, others by reason of their great weakness, are gone aside and out of the way and who lack the kindly persevering care of someone who will follow the example of the Shepherd who left the ninety-and-nine to go forth in search of the one who had strayed from the fold.

There are other reasons too which call for this spiritual ministry to and for individuals, but I must pass on to speak of some of the *conditions and qualifications* for such work, and also of *its cost*.

I shall speak of only *one supreme condition*.

We all recognize that no man ought to or can be a missionary unless he has a Gospel to deliver to his fellow-men. This is the first and last requirement of those called to this high and holy service, and there could be no tragedy more dread and drear than that of a missionary without a Gospel.

But we never realize this so clearly nor feel it so acutely as when we are challenged by the dire spiritual need of an individual human soul; and perhaps some of us, who have

preached more times than we can number, know something of the awful humiliation of being brought face to face with some man or woman who is in terrible earnest and in deep despair and finding ourselves dumb and powerless to help. For, after all, honest, earnest, struggling souls will always apply this supreme test to any message which we proclaim to them,—is it *morally redemptive*? Has it *power* to deliver from sin, to transform the heart and energize the will? And *do we ourselves know it*? A philosophy of life is well and good, education and philanthropy are excellent, but what the world needs and what tempted men and women clamor for is *a Gospel* and they will be content with nothing less. And so if we are to be, in truth and in deed, ministers of Christ to those who know Him not, if we are to share in this divine work of helping, healing, redeeming individual men and women, we must have *a Gospel at first hand*,—a Gospel of which we are personally sure and which we have tested and experienced for ourselves.

Once get into close and honest grips with men who mean business, and we shall find ourselves pressed back to the reality of our own lives. They will not be put off by anything second-hand. They will not be satisfied with public religious eloquence. They will want to know whether we know these things for ourselves, whether we are speaking of what we have 'seen and known and handled,' of something which has stood the test in our own life and experience. Nothing else is so necessary as *reality*, and nowhere does unreality bring such an awful nemesis as in religion. And so the first and last *condition* of a personal ministry to individuals is *a personal, experimental knowledge of Christ*.

Then as to some of the *qualifications* for this work.

(a) First, *an unfailing sensitiveness to moral need*.

Though it is true that life is 'a warfare' from which 'there is no discharge,' yet as the years go on the nature of the warfare alters and the fierce struggles of youth and early manhood give way to the conflicts and temptations of middle and later life. And thus there is a danger, especially to those responsible in schools and colleges for the welfare of those much their junior, lest they should forget that these younger lives about them are still fighting the same fight that they fought in past years. A missionary abroad, no less than a minister at home, must never forget—how can he?—that

temptation and sin are perennial facts in human life and that there are always about him lives which out of the pathos of a hidden conflict cry out for the secret of victory and of power.

And sometimes, on the other hand, the very ugliness of moral evil, the very horror of moral failure, make us long to escape from all thought of the awful perils and conflicts out of which human character is forged, and live removed from the taint and disease which permeate human life.

Both of these tendencies, innocent and natural as they may be in other circumstances, have to be steadfastly resisted by anyone who would 'by all means save some.'

(b) Combined with this constant sensitiveness to human need, there is necessary a *reverence* for individual men and women which never weakens or tires. 'The heart knoweth its own secrets,' and every human life, however battered and marred, still retains an element of sacred and impenetrable mystery and a claim upon the courtesy and reverence of others. Anyone who has forgotten this duty of reverence has closed one of the surest doors to the trust and confidence of those whom he would serve. And as missionaries to another land and nation we need especially to remind ourselves of this duty. "If ever you are tempted," I was once solemnly and earnestly warned, "to regard a Chinese man or woman with less of reverence than a fellow-countryman, then as a missionary of Christ to China go down on your knees and ask God to forgive and change you."

(c) Then too this 'personal' service demands a fine spiritual discernment, an unwearied patience, and an unquenchable hope. In the midst of many signs to the contrary, it may be, we must be quick to catch the first token of moral aspiration and spiritual desire. And to the end we must learn to see the good in men and to believe in the best for them.

And now a word as to *the cost* of this work.

There is no form of Christian ministry which is as costly as this, and the stronger and deeper the character of the man or woman who undertakes it, the greater will be the cost. Those who can do it easily had, in some cases, better not do it at all. And the reverse is true,—for 'the measure of your sensitiveness is the measure of your power.'

Men and women are not saved easily. The rebirth of a human soul is not without travail. It costs a man some of his heart's blood,—in some cases it is almost literally a life for a life.



And there is one special element in the sacrifice which it demands, and that is the cost of self-revelation. Sometimes the only way in which we can help another is to let him know something of the secret of our own life. A man has need to be very careful in this, and must see to it that he always dwells upon the great objective truths of the Christian Faith rather than upon his own subjective experience and speaks first and last of Christ and only quite subordinately of himself. But still it remains true that, if we are to win the confidence of others, we must give as well as receive, and, in so far as we have experienced the grace of God, we have no right—if, that is, we would be the servants of others for Christ's sake—to regard our own lives as a book which shall never be unsealed.

Lastly, there are two things which are indispensable in this work—*love* and *prayer*. The men who influence us most are the men who care for us; and none of us will ever know how much we owe to the prayers of those who love us. Those who have read that wonderful little book, 'Letters to his friends' by Forbes Robinson, know how the whole of his quiet but wonderful influence with men was traceable to the degree in which he had learnt those two great secrets—to love men and to pray for them. And I do not know that I can do better, or set forth more clearly the real secret of personal work and influence, than by quoting the testimony of one of his—Forbes Robinson's—friends to the two great lessons of his life.

"(a) *The meaning of love.* It is impossible for lesser natures to enter into all that the word "love" meant to Forbes. He loved some men with an intensity of feeling impossible to describe. It was almost pain to him. If he loved a man he loved him with a passionate love (no weaker expression will do). We undergraduates found our natures too small to understand it. Yet, as we learned to know him more and more, we began too to learn a little of what real love is—we began to learn what can be the meaning and the wonder and the power and the depth of the love of man for man. And we understood in time that his love for us and his belief in us sprang from the same high source—from the Christ in him, in us.

(b) *The power of prayer.* Perhaps only a few of those who knew Forbes as undergraduates learnt this lesson. Yet an intimate knowledge of him must have forced almost any man to the belief that "more things are wrought by prayer than this world dreams of." He prayed for those he loved, it is certain, for hours at a time. All his thoughts about some men gradually became prayers. He could not teach us everything that prayer meant to him; he could not teach us to pray as he prayed. Yet through him one or two at least of his undergraduate friends saw a little further into the eternal mystery of prayer. And men must sometimes—with all reverence be it said—have experienced in his presence the same kind of a feeling of some great unseen influence at work as that which the disciples must have experienced in the presence of Christ after He, apart and alone, had watched through the night with God in prayer. For many an hour of his life did Forbes spend like that, striving with God for those he loved. He believed—he knew (this was his own testimony)—that he could in this way bring to bear upon a man's life



more real effective influence than by any word of direct personal teaching or advice. So did he prove once more that the man of power in the spiritual world is the man of prayer."

And, finally, there is one comprehensive quality which sums up all that is essential for this difficult, delicate, and sacred ministry,—it is the quality of *Christlikeness*. We can never remember too often that the men and women who most surely win others to Christ are the men and women who are Christlike.

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## The Personal Efficiency of the Missionary\*

BROWNELL GAGE

**T**HE question before us to-day is whether the study of efficiency is worth while for the missionary. We cannot expect to increase our efficiency perceptibly by a forenoon study, nor is the speaker an efficiency expert; I am addressing you because I have felt my own inefficiency so keenly that I found it necessary to make a little study of the subject.

Before surveying a field, it is well to make out its boundaries. Let me therefore indicate some things from which efficiency must be discriminated. In the first place, it is not "speeding up" or strenuousness. As Dr. Gulick says, in his book, "The Efficient Life," any fool can open the throttle valve of an engine, and use up all the steam in half an hour, so that there is no more power until the engine can get up steam again. The efficient engineer is the one who can keep the locomotive at maximum speed to the end of the run. The missionary run should be a long life of service.

Then, again, let me say most emphatically, efficiency is not the substitution of mechanism or of physical forces for spiritual power. I have not time here to indicate this by quotations, but you will find that the leaders of the efficiency movement fully realise that, even in industrial and business life, efficiency can only be attained when the worker is governed by spiritual aims and animated by spiritual power. Of course this is doubly true for the missionary. For us, especially, efficiency is the discipline of physical forces for spiritual ends, that the Spirit of God may have the instruments which He can use.

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\*Address at the Kuling Convention, July 1915.

Mr. Purinton defines efficiency as "The power of doing one's most and best, in the shortest time and easiest way, to the satisfaction of all concerned." Mr. Emerson's definition is very similar. The last clause is significant ; it means that we are not thoroughly efficient unless every one, from office boy to president, from the coolie in the kitchen to the bishop or board secretary, is satisfied with our work and our relations to him. Friction always means waste, most of all human friction. Now business men are devoting long and patient study to learn how to do their most and their best in the shortest time and easiest way. The best of them do it because they are the stewards of wealth. Have we, who are the stewards of eternal interests, any right to be less interested than they in discovering the best way of doing things ?

Before we begin to apply the principles of efficiency to our personal needs, it will be instructive to take a few examples of what the movement has done in business life. The first three of these are from Frederick W. Taylor's "The Principles of Scientific Management." "Scientific Management," we may note, is efficiency applied to the management of large bodies of workers.

In the Bethlehem Iron Works, men loading pig iron were able to handle twelve and a half tons a day per man under the old system. A scientific study was made of their work, and the time was determined in which a man could be under the load of a pig weighing ninety-two pounds. It was found that the average workmen could be under such a load forty three per cent of the day. A computation was made by the aid of a stop watch of the time required to carry a pig from the ground to the car and the time spent in walking back. On the basis of this study, the men most fitted for that kind of work were selected, and one of them was tried under the direction of an intelligent overseer. He was told, "Now walk ;" "Now rest". By a scientific proportion of work and rest he was able to load forty-seven or forty-eight tons instead of twelve and a half. This illustrates the study of time, and of the problem of fatigue. Another illustration will show the results of the study of tools. The shovellers in the same company were using the same kind of shovel for all sorts of work. This shovel could lift thirty pounds of iron ore, but only about four pounds of rice coal. It was found that the most economical shovel load is twenty-one pounds. The management then provided ten different kinds of shovels, each suited to a different kind of work, so that an

average of about twenty-one pounds would be taken up with each shovelful, no matter what the material. After the new management was introduced the shovellers were reduced from about five hundred to one hundred and forty, and the average number of tons per day per man was increased from sixteen to fifty nine, the workman's earnings went up accordingly, and the cost of handling the coal was reduced by one half.

Another striking result was gained in the bricklaying industry. By the customary method, each workman was laying about one hundred and twenty bricks per man per hour. About a thousand times a day each workman stooped to pick up a brick from the platform, and raised his body, weighing one hundred and fifty pounds, in order to place a five pound brick. Mr. Gilbreth devised an adjustable platform which could be kept at the height of the wall which was building. He reduced the number of motions for laying the brick from eighteen to five. Instead of laying the brick and then preparing the mortar for the next brick, the workmen were taught to place the brick with one hand while they were laying the mortar for the next. It was found that by tempering the mortar just right it was unnecessary to tap the brick with the handle of the trowel to get the joint even. By these and other improvements each man was enabled to lay three hundred and fifty bricks per hour instead of one hundred and twenty.

Another instances is given by Mr. Harrington Emerson to show how his principles can be applied to personal efficiency. He and Dr. Gulick were at an athletic contest of school boys. They asked a boy whether he was entered in the swimming-under-water contest. "No," he replied. "Why not"? "I have not trained for it," "Would you go in if you knew how to win?" "Yes, certainly." "All right, we'll show you. How long can you hold your breath"? "I don't know, never tried." "Try and see, we'll time you with a stop watch". He held his breath less than a minute. "Now" said Dr. Gulick, "you can do better than that. Any healthy boy can hold his breath two minutes without hurting himself, if he knows how. First take several, slow, deep breaths and get your blood thoroughly oxygenated, then try again". This time he held his breath two minutes. "Now", they asked, "how many strokes do you take in a minute when you are swimming under water?" "I don't know", "Try and see, you can make the strokes, and we will count." They counted and



found that he took sixteen strokes a minute. "Now," they said, "you go into this contest, dive into the water, and swim with your usual motions, count your strokes, and when you have taken twenty-four strokes you will know that you have been swimming one and a half minutes. You can hold your breath two minutes, so that this will not hurt you." These instructions were written out so that he might read them over and not forget them. An hour later he won the contest from those who had been training especially for it. This incident illustrates Mr. Emerson's "Twelve Principles of Efficiency". In the first place, the boy made use of careful records. Second, he made definite plans based on these records. Third, these plans included a schedule of what he was to do. Fourth, he followed this schedule faithfully. (Principle of despatching.) Fifth, he made use of the best instrument for his purpose, the stop-watch. (Principle of standardised conditions). Sixth, he followed a carefully thought-out method. (Principle of planning.) Seventh, his instructions were written out that he might make no mistake. (Written standard practice instructions.) Eighth, when he had an ideal or definite aim, he was able to hold his breath twice as long as on his first trial. Ninth, he had the common sense or judgment to use competent counsel and follow the advice received. Tenth, he determined on a course of action and then held to it, without allowing his purpose to be diverted. Eleventh, his method was perfectly fair to everybody. Twelfth, he won the prize. (Efficiency reward, or motivation.)

With these illustrations in mind, we may turn our attention to our own efficiency. Before one enters a school, he usually takes an entrance examination to show in what grade he should begin. You will find such an examination here provided for you based on the personal efficiency test of Mr. Edward Earle Purinton, given in the *Independent*, November 30th, 1914. His questions have been somewhat altered to adapt them to our needs. There is only time here to comment briefly on a few of them.

Questions 1 to 6 relate to physical efficiency. As Dr. Gulick points out in the book before referred to, our duty is not merely to keep free from disease, but to keep always at our best. We know that sometimes the body is full of energy, and ready for any effort. Our best ideas, inspirations, and penetrating judgments come easily. Why do we have such different levels of



physical efficiency? Do we know as much about our own bodies and nervous systems as a good engineer knows about the care of his engine? One company spent twenty years and hundreds of thousands of dollars to discover the best rate to feed material into a steel cutting machine. How much more delicate and valuable an instrument has each one of us in his own physical organism! How much time have we given to the study of its needs that it may maintain the maximum output with minimum wear? We are the temples of the Spirit of God. How often do these temples have to be closed for repairs? Have we been faithful in the stewardship of our bodies?

Questions 7 to 12 are concerned with self-knowledge and mental hygiene. Most of us have to do much work that we are not specially fitted for. But even while we are doing it we ought to remember that missionary work will never be thoroughly efficient until each of us is centering his efforts on the kinds of work which he can do best. Prof. Munsterberg, in his book, "Psychology and Industrial Efficiency," has shown how subtle are the differences in the types of mental reaction and how important these differences are in determining the fitness of the individual for any particular work. We should at least know what we can do best, and make our life purpose accordingly. Question 12 is of special importance. Prof. Maggiore, in his studies of fatigue, has shown how costly is effort when the nervous system is fatigued. If two hours were required in his experiments to thoroughly rest the subject, so that he could perform the same work again, how much work do you think he could do with only one hour's rest? Not half, but *only a quarter as much!* If the brain is fatigued, it is not necessary that one should stop work, but that one should change his occupation to one requiring the activity of a different set of nerve cells. How much time we waste by puttering over tasks to which the mind is too fatigued to pay attention. It is costly effort. We could do the work in a half or quarter the time by postponing it until we are rested.

The third group of questions, 13 to 18, are concerned with moral and spiritual qualities. They are of fundamental importance but probably need less comment than those which follow. They might be indefinitely extended, but those given in the test will be sufficient to approximate the measure of our efficiency.

The fourth group of questions, 19 to 24, have to do with method and include the most important of Mr. Emerson's principles. Question 19 is perhaps the most important of the lot for us. Here is a chance to plan one's day so that the problem of fatigue can be taken into account and our programme adapted to our strength, so that we can maintain the maximum output. One will naturally object that it is useless to plan the day because there are so many interruptions. Many of these interruptions can be allowed for. For instance, there is the matter of callers. God forbid that we should ever consider them as an interruption of work. As Spurgeon said, "the man who wants to see me is the man whom I want to see." If callers are our most important business, efficiency should teach us to allow of time for them. But one can avoid much unnecessary waste of time by taking the right attitude,—not the attitude of "How soon can I get rid of this man?" but, "How soon can I find out what this man needs, and how quickly can I give him the help which he wants?" The great advantage of planning one's day ahead is to put the big things first. Many a man comes to his work with the fresh energy of the morning hours and says to himself, "Here is a good chance to attend to a lot of those little details which have been waiting so long. When they are out of the way, I shall feel free to attend to the important things that require careful consideration and best judgment." It is a foolish method. One's best strength should be devoted to the big things, and the little annoying details, which are more or less mechanical, should be left to the hours when our best strength has been spent on the important tasks. One mother of a large family used to ask herself this question, "What will my girls be most thankful to me for doing ten years from now? Will it be that I have spent time in making them pretty dresses or that I have devoted time to study and reading that I may be their companion and inspiration?" What will we most regret having left undone ten years from now? If this question is asked at the beginning of each day, we shall not, as we so often do, find that our hours have been taken up with the little things while the big things have been left undone. And this planning of the day should surely be a part of one's personal devotions. If the day is planned in the hour of prayer, we shall not only be less a slave to circumstances, but we shall have less of the divorce between prayer and work.

Question 20 calls attention to the value of schedules and of beginning and ending on time. Dr. Gulick has a chapter on the moral effect of the flat top desk. He found that a firm had abolished their roll top desks because its pigeon holes were too great a temptation to postponement.

"But doesn't it make a mess?" asked Dr. Gulick. "That's just the point," said the manager, "Because it makes a mess, everyone knows that he must clean up his desk before night." The principle here involved is the psychological necessity of having our work divided into tasks with a definite stopping place. Every night should find the work of that day finished, and the tasks that are left for the next day should have a definite reason for being postponed. Under question 21 have you ever thought how often we waste half a day because our fountain pen has run dry, or a note book has been forgotten, or some other tool is wanting? The tools for each task should be standardised, and then we should be less likely to forget them. Do you take country trips? Do you know just what you need on each trip, and have you a list of these needed articles pasted inside your box? Surely one should not take time to think out such things more than once, or run the risk of forgetting some article by not having standardised his equipment. One efficient missionary has suggested to me a valuable tool which I now always try to carry in my pocket. It is a pad, three by five inches. Anything which I wish to remember, any duty which I intend to perform, can be written on a page of this pad, and the paper will be a reminder until the work is done. If the record is something to be preserved, the paper will fit into an ordinary index file. Incidentally, the pad costs next to nothing, and I buy them by the dozen.

Question 22 may seem a difficult one to a person who has such a variety of tasks as the average missionary, but it is worth study. Mr. Gilbreth, mentioned above, was taken to see the Japanese Exhibition at Shepherd's Bush. A Japanese girl was pasting labels on boxes at one of the exhibits. She pasted twenty-four labels in forty seconds, and her fingers seemed to fly like lightning. His companion said to Mr. Gilbreth, "You cannot show her any improvements in efficiency!" He watched her for a few moments, and then said "You are making some wasted motions there, let me show you." After his instructions, she pasted twenty-four labels in



twenty-six seconds in the first trial, and after that, in twenty seconds, reducing the time one half. Mr. Gilbreth could not have imitated her, he had not her acquired skill, but he gained results by study and thought. Have we given such thought to our methods? Question 23 calls attention to the value of making records. Mr. Emerson advises making a record of all time lost. Dr. Gulick shows how records may utilise energy usually wasted in our emotions. When anything arouses your emotions, whether righteous indignation, or religious joy, write it down. The next day you may find that the letter of protest you have written, or the personal prayer which you have recorded is worth using or preserving. Emotions are like charges of electricity which become dangerous if they are short circuited, but furnish useful power if they are passed through dynamos.

The last six questions are concerned with miscellaneous matters. Question 27 is open to some misunderstanding. God forbid that we should ever consider psychology as a substitute for the work of the Spirit of God. But we all have some persuading to do, and to a certain extent we believe in method. The theological student studies the art of making sermons, but his attention is often directed more to rhetoric and the aim of securing beauty of form, than to learning how wills are affected. One efficient missionary told me that his theological professor had given him some good advice about the relation of preparation to the Spirit. "Some men," he said, "will tell you that you should make no preparation, but trust in the guidance of the Spirit; when I do that the only thing I can hear the Spirit say to me is, 'You are a lazy fellow.'" I once heard Mr. Mott say that he spent the best part of two days in preparing for an interview with a business man. Mr. Mott applied this to the necessity of making preparation for interviews with God, but we may see in it also a lesson for those of us who have interviews with men, whether in the chapel, the school-room, or the street.

One final word, and I am through. Dr. Gulick says that his father once gave some pills to a Hawaiian chief. The chief took one and felt better; he thereupon took the rest of the box, and his life was saved with difficulty. "The moral," he says, "is this, Don't try all my suggestions at once. Take one at a time, and when you have mastered that, proceed to the next. The resolution to make a call is better than a



resolution to be neighbourly. The resolve to take exercise every day is better than a resolution to take better care of your health."

"If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth, and everything that's in it,"

"And ye are Christ's; and Christ is God's."

### PERSONAL EFFICIENCY TEST.

Adapted from Edward Earle Purinton.

**DIRECTIONS.**—In answering questions, write 10 for "Yes": 0 "No." If the answer is a partial affirmative, write the part of ten which expresses your degree of assurance. Then add the column of marks and divide the total by 3 to get your percentage of efficiency. The value of the test lies in the care and conscientiousness of the answers.

- |  |       |
|--|-------|
| 1. Can you keep at your best in physical condition and vitality?                                   | _____ |
| 2. Have you learned how to eat and drink for maximum efficiency?                                   | _____ |
| 3. Do you habitually sit and stand erect, breathe deeply, exhale thoroughly?                       | _____ |
| 4. Have you learned to secure the rest needed to maintain maximum energy?                          | _____ |
| 5. Do you make the most effective use of water for your individual needs? (internal and external.) | _____ |
| 6. Do you know and take the exercise and recreation which best meets your need?                    | _____ |
| 7. Do you enjoy the kind of work you are doing? Is it what you would rather do than anything else? | _____ |
| 8. Do you know where your greatest ability lies?   | _____ |
| 9. Have you a definite aim in line with your supreme talent?                                       | _____ |
| 10. Do you know which of your habits, emotions, and mental traits make you inefficient?            | _____ |
| 11. Have you made an inventory of your mental and moral traits?                                    | _____ |
| 12. Do you work with concentrated attention and rest when attention wanders because of fatigue?    | _____ |
| 13. Can you be cheerful and hopeful under all circumstances?                                       | _____ |
| 14. Can you make up your mind promptly, yet hold an opinion tentatively?                           | _____ |
| 15. Have you cultivated that tact and courtesy which prevent friction and misunderstanding?        | _____ |
| 16. Does private devotion bring joy and a sense of real value to you?                              | _____ |
| 17. Have you the sense of God's presence in all your work?   | _____ |
| 18. Does your religion draw men to you?  | _____ |
| 19. Have you learned the science of planning your day ahead?                                       | _____ |
| 20. Have you learned to make schedules for your work and to carry them out with despatch?          | _____ |
| 21. Have you learned to standardize to the conditions (tools, equipment, place) of your tasks?     | _____ |

22. Have you learned to use the best, quickest, and easiest way of performing each task? \_\_\_\_\_
23. Do you make use of the most immediate, reliable, accurate, and permanent records of your work, reading, thoughts, aims, emotions? \_\_\_\_\_
24. Are you working in the greatest possible co-operation with your fellow missionaries? \_\_\_\_\_
25. Can you relax entirely in your leisure hours? \_\_\_\_\_
26. Are you spending less than your income, on a planned budget? \_\_\_\_\_
27. Have you tried to master the psychology of persuasion? \_\_\_\_\_
28. Have you secured, trained, and assigned your assistants so as to secure their greatest usefulness? \_\_\_\_\_
29. Are you studying the problems of efficiency and scientific management? \_\_\_\_\_
30. Are you correcting your known weaknesses, mental, financial, social, spiritual? \_\_\_\_\_
- Total - - - - - \_\_\_\_\_
- Total divided by three equals percentage of efficiency. \_\_\_\_\_

## The Work of Intercession

D. E. HOSTE\*

**W**HILST there probably is amongst Christian workers at the present time a widespread recognition of the importance of prayer for others, it is to be feared that this feeling is often not sufficiently strong to overcome the difficulties and hindrances, which are always to be met with in the endeavour to act upon it. It may be a help in this matter to remember that the Holy Scriptures give a number of reasons for the practice of intercession, amongst which the following may be mentioned here.

(1). By it victory can be obtained for God's people in their conflict with evil. The converse is also true, that defeat frequently comes to God's people, owing to neglect of, or lack of perseverance in intercession on their behalf. These two truths are strikingly illustrated in the familiar account of Moses on the hill top, lifting up his hands in prayer on behalf of Israel fighting against Amalek in the valley below. So long as Moses kept his hands up, that is to say, continued in prayer, victory was on the side of Israel: when, through weariness, he allowed his hands to drop, Amalek prevailed. A study of the whole passage, as recorded at the close of the seventeenth chapter of Exodus, emphasises the fact that the victory depended

\* Prepared by request of the Committee on Promotion of Intercession appointed by the China Continuation Committee.

far more on Moses interceding on the hill top, than on Joshua with his soldiers fighting in the valley. In other words, that the prayer was really the most important and practical part of the battle. Do we realise sufficiently that remissness in intercession means defeat in God's work?

(2). We sin against God by ceasing to pray for others. Scripture and experience both teach the difficulty of persevering in prayer. We are all familiar with our Lord's exhortations and parables uttered to the disciples, enforcing this lesson. It may not be easy to say exactly why importunity is an essential element in prayer. That it is so, however, is beyond question. The words of the Prophet Samuel recorded in 1 Samuel xii: 23, furnish a notable example of the truth that we sin against God by failing to persevere in intercession on behalf of our fellow men. It was a critical occasion in the history of Israel. The people in self-will had rejected Samuel in his old age as their Judge, and demanded the institution of a monarchy similar to that existing in the surrounding nations. The Prophet, whilst rebuking their waywardness, nevertheless, in obedience to the Divine command, grants their request and then utters the following words:—"God forbid that I should sin against the Lord by ceasing to pray for you." If ever an adequate excuse for relaxing in prayer could be given, Samuel was in a position to do so on that occasion. The people, notwithstanding his long years of devoted service on their behalf, had, in a harsh, inconsiderate manner, rejected him from being their leader and insisted on a course of action displeasing to God and repugnant to the Prophet. We find, however, that Samuel repudiates any thought of ceasing to intercede on behalf of Israel. The fact that people may treat us wrongly and ungratefully furnishes an additional reason that we continue to pray for them, and we sin against God if we fail to do so.

(3). We disappoint the Lord by remissness in intercession. This is taught in impressive language in Isaiah lix: 16, where, following on a description of the back-slidden and demoralised condition of Israel, the following words occur, "And He (the Lord) saw that there was no man and wondered that there was no intercessor." The words imply that if only there had been someone to pray, recovery and restoration to blessing would yet have been possible. What an insight is here afforded into the potentialities of faithful prayer!



To turn to another aspect of the subject, it should be remarked that effectual intercession is impossible without careful observance of certain conditions laid down both in the Old and New Testaments. Of these, attention is now drawn to the following :—

(1). Without practical holiness of life, it is impossible to pray acceptably. This is taught both by precept and also in various types or figures in the Old Testament. We learn, for example, that under the Mosaic economy, entrance into the Holy Place, where alone prayer and intercession could be offered for the people, was contingent upon a strict cleansing from all defilement; signifying, of course, the need of practical moral purity as a requisite of approach to the Most High. This subject is dealt with in the fifteenth Psalm as follows:—  
“Lord, who shall sojourn in Thy Tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbour, in whose eyes a reprobate is despised, but he honoureth them that fear the Lord. He that sweareth to his own hurt and changeth not.”  
That is to say that, in order to pray effectually, it is absolutely needful to take heed to habits of thought and speech. We are warned in other parts of the Scripture, that without jealous care, it is easy for the conscience to lose sensitiveness and for unjudged sin to be permitted in the life, with the result that our outward religious exercises are no longer acceptable to God or effectual in behalf of others. The passage just quoted reminds us that speaking evil of others is one thing that, unless truly repented of, effectually prevents true communion with God. The Psalmist says in another place, “If I regard iniquity in my heart, the Lord will not hear me.” Is it not incumbent upon everyone of us, to search and try our ways before God, and if we are convicted of sin, either against Him or our fellow men, at all cost to put it right? Our Lord Himself places emphasis on the maintenance of right relationship with our brother as a condition of acceptable prayer. His words are recorded in Matthew v : 23, 24, as follows :—“If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother and then come and offer thy gift”.



(2). Another difficulty in the way of intercession, is the seeming urgency of other claims on our time. On reflection it must be admitted, however, that the greatness of this difficulty is, to a large extent, due to our own failure to recognise the due proportion of things. We are so apt to exaggerate the importance of our outward activities, forgetting that it is only in so far as the Holy Spirit is controlling and energizing them, that they are of any true value or contribute any thing real towards the carrying out of the Divine purposes. There can scarcely be a more hurtful fallacy than to suppose that secret prayer and meditation on the Holy Scriptures are something apart from, and with little practical connection with the duties of life. The prevalence of this pernicious error is partly, no doubt, due to the extravagances of morbid pietists in the past, who, in their well-meant, but unhealthy aspirations after what at best was but a one-sided form of Christian life, failed to give due place to the claims of active Christian work and benevolence. It remains true however, in the most literal, matter of fact sense, that our highest, most vital and effectual work is done on our knees. There and there alone can spiritual power be obtained that shall overcome the tremendous influences of evil against which we are called to wage unceasing warfare. Moreover, unless much time is spent in prayer and meditation on the Scriptures, there will not be that spiritual influence for the strengthening and inspiring of others, which is absolutely essential to any true Christian leadership. It is noticeable that the Apostle, in writing to Timothy, repeatedly breaks off in the midst of his instructions concerning Church affairs and, in solemn words, warns his younger colleague concerning his own Christian life and character. "Take heed unto thyself": "Exercise thyself unto godliness": "Meditate on these things, give thyself wholly to them": "Study to shew thyself approved unto God" and similar words of exhortation occur throughout the two epistles.

Much thought is being given in the present day to the need of more scientific methods in Missionary work. It can safely be said that amongst such improvements a more adequate and practical recognition of the place of intercession in the work of the Missionary, is one of the most urgent and important.

## The Sacrifice to Heaven

L. HODOUS

### III.

#### I. THE ORIGIN OF THE SACRIFICE TO HEAVEN

*(Continued from October number, page 606.)*

**T**HE ancient religion of the Chinese consisted of two cults, namely, the worship of nature and its phenomena and the worship of ancestors. We find these two strands in the cult of Shangti. In the evolution of a religious cult some of the old elements are preserved and given a new meaning. We find accordingly in the sacrifice to Shangti or Heaven very ancient elements which give us the clue to the real origin of the cult. From a study of these primitive elements we must conclude that the sacrifice developed from the worship of the sun. Later it included the physical heaven which was gradually endowed with the moral qualities for which human society was striving.

The sun was worshipped at the winter and summer solstices and at the equinoxes. The sacrifice at the winter solstice, however, was regarded as the most important because this day was the birth of the *yang* principle. The Shwo Wen (說文) defines the sun as corresponding to Shih (實), that which is solid and hence the symbol of sovereign power upon earth. It is the concreted essence of the male principle *yang* and the source of all brightness. In another work the sun is the ancestor of the *yang*. Mencius speaks of the autumnal *yang*, meaning the sun. At present the sun is called the *Pai yang*, the greatest *yang*. The sacrifice to Heaven took place on the birthday of the *yang* principle in order to assist the principle of light and life to overcome *yin*, the principle of darkness and death.

Let us consider the ancient survivals in the sacrifice to Heaven. The place of the sacrifice was south-east of the capital, the place of warmth, the place of *yang*. It was the side of the city toward the rising sun at the time of the winter solstice. The day of the sacrifice was the morning of the day of the winter solstice. On this day the sun reaches its southernmost point and begins its journey northward. The *yin* principle begins to weaken and the *yang* begins to wax strong. The returning sun brings revived nature

with all its blessings. To the early inhabitants of China living near the Yellow river this was the red letter day of the year.

The altar was plain and unadorned, circular in shape and consisting of an odd number of terraces. The round shape was intended to conform to the object worshipped, the sun. From ancient times there was a special altar to the sun. This was circular in shape. This was the original altar to Heaven. The Chi I (祭義) of the Li Chi says: "The sacrifice in the suburb of the capital was the great expression of gratitude to Heaven, and it was especially addressed to the sun, with which the moon was associated." This shows that the sacrifice to Heaven was addressed to the sun even after the sacrifice to Heaven was well established. In fact there was a time when the offering to the sun and to Heaven were performed on the same altar. The odd number belongs to the *yang* principle. Furthermore, the victim was a bull with horns just protruding like cocoons or like chestnuts in a burr. He was not much over a year old. His color had some resemblance to the sky or sun. The bull is an emblem of the productive power of spring which the returning sun brings. The shape of many of the vessels employed at the offering was round in imitation of the form of the sun.

The most suggestive object was the jade exactly twelve inches long, each inch representing a month of the new year, the gift of the returning sun. The emperor wore a coronet with twelve pendants and in the procession were twelve banners decorated with figures of the sun and moon. The emperor's garments were embroidered with images of the sun and moon. The chariot in which the emperor rode was decorated with glittering gems. All these are survivals and suggestions of a primitive sun worship. The Yüeh Ling (月令) of the Li Chi says in regard to the twelfth month: "In this month the sun has gone through all his mansions; the moon has completed the number of her conjunctions; the stars return to (their places) in the heavens. The exact length (of the year) is nearly complete, and the year will soon begin again."

Moreover, the music employed at this sacrifice was looked upon as an essential part of the process of bringing the sun back. Without such a sacrifice, properly performed, the course of nature would be disturbed and dire calamities would descend upon man. In very remote times the ceremony resembled the performance which takes place at the eclipse of the sun. The

object of the beating of drums and cymbals was to drive away the animal or the influence devouring the sun. The posturers with their evolutions and the musicians with the *yang* music served a similar purpose to that of the drum-beaters.

The custom observed by the villagers who lived near the altar points to the sun as the origin of the sacrifice to Heaven. The road to the altar was lighted by torches and the ground about was spaded and sprinkled with water. The villagers imitated the process of nature. Just as they spaded up their fields in the spring and waited for the refreshing showers and the sunshine, so they spaded up the grounds about the altar and kindled the torches which represented the sun and sprinkled the soil in imitation of rain.

But not only in these external facts do we find the survivals of an earlier sun worship, but the abstinence which the emperor and the high officials practiced before the ceremony is connected with the same event. In the Yüeh Ling under the second month of winter we find the following note: "In this month the shortest day arrives. The principle of darkness and decay (in nature) struggles with that of brightness and growth. The elements of life begin to move. Superior men give themselves to self-adjustment and fasting. They keep retired in their houses. They wish to be at rest in their persons, put away all indulgence in music and beautiful sights, repress their various desires, give repose to their bodies and all mental excitements. They wish all affairs to be quiet while they wait for the settlement of these principles of darkness and decay, and brightness and growth."

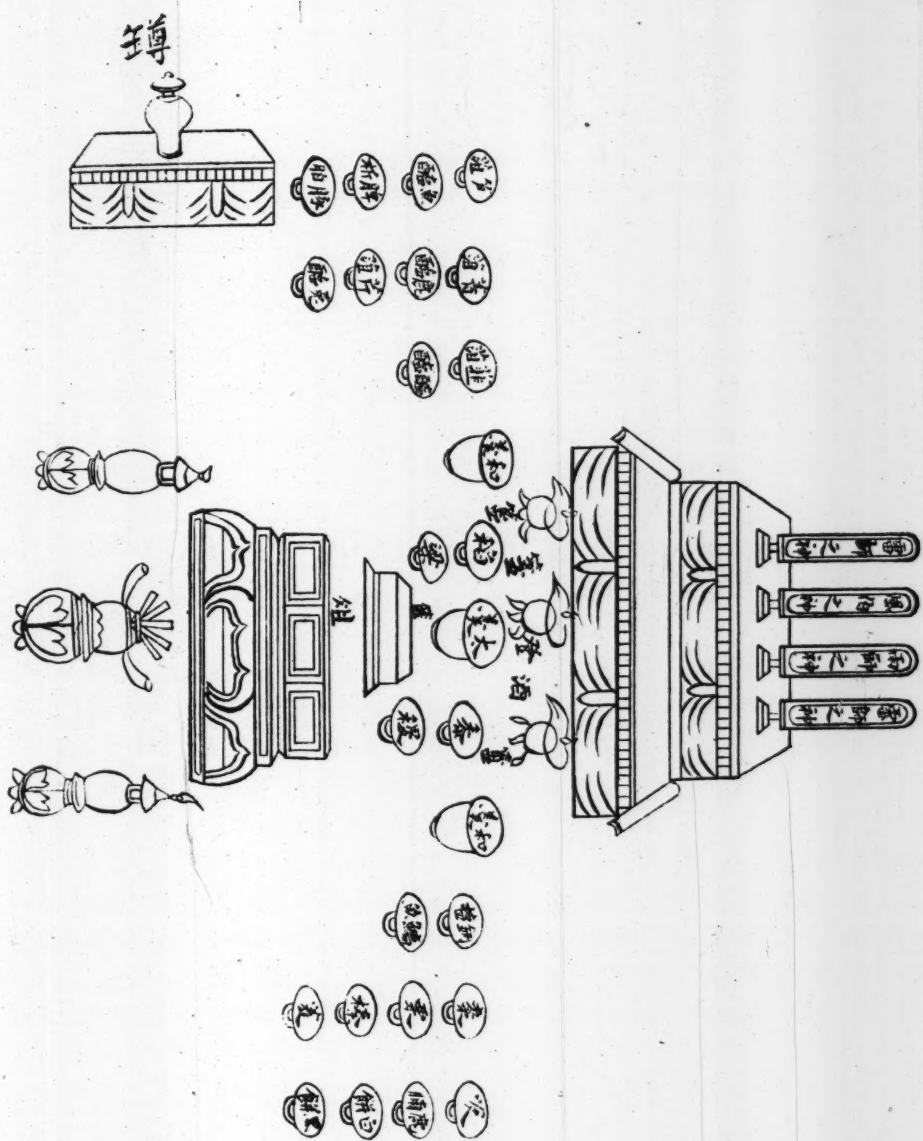
Not only do we find these ancient survivals, but in the Li Chi, in the portion Chiao T'e Shen (郊特牲) we find direct reference to the worship of the sun at the winter solstice. "The sacrifice in the suburb (i.e. the sacrifice to Shangti) has for its purpose the greeting of the coming of the increasing sun. They offer a thanksgiving sacrifice to Heaven and consider the sun as presiding at the sacrifice."

The above considerations force us to the conclusion that the worship of Heaven has its origin in the ancient worship of the sun.

## II. THE ORIGIN OF THE SACRIFICE TO HEAVEN

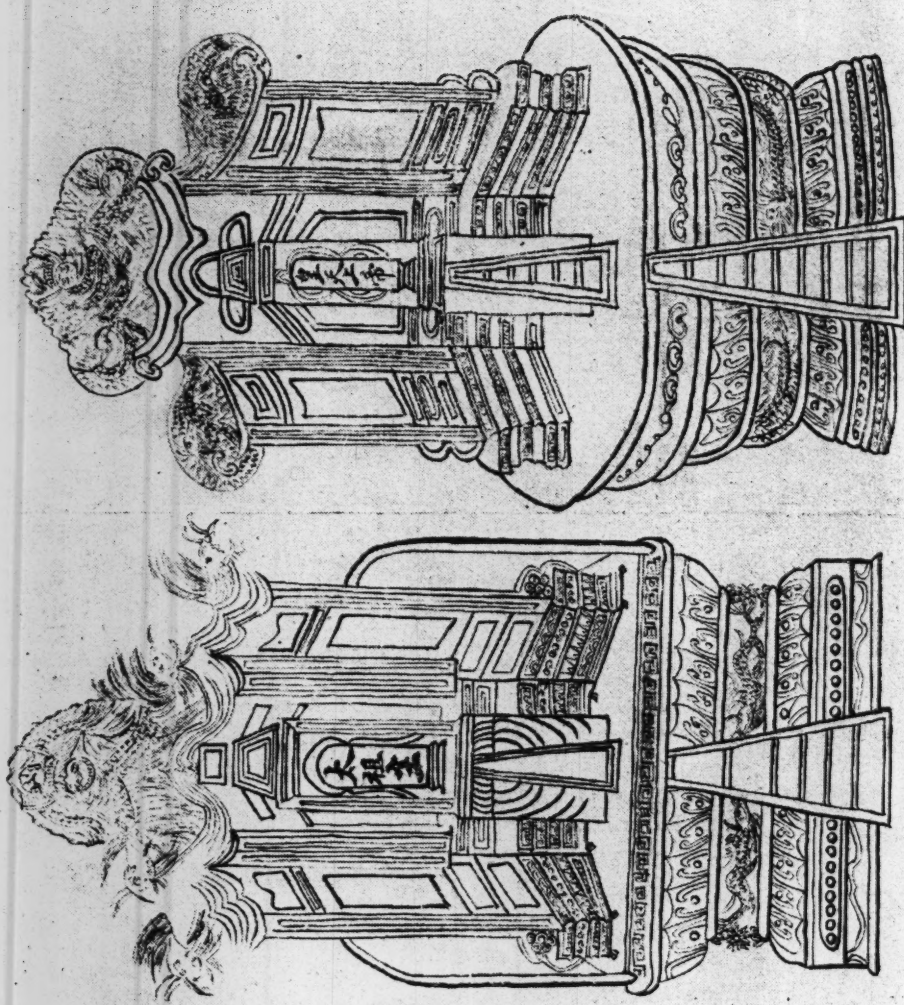
According to the classics man is composed of *yin* and *yang*. The Li Chi says in the portion called Li Yün (禮運): "Therefore man is the beneficial power of Heaven and Earth,





OFFERINGS TO GODS.

(The offering before the tablets to the God of the Clouds, the God of Rain, the God of the Wind, the God of Thunder.)



THE TABLET OF SHANGTI.

THE TABLET OF T'AI TSU.

OBERLIN  
COLLEGE  
LIBRARY.

the union of *yin* and *yang*, the union of *kuei* and *shen*, and the refined influence of the five elements." This is at the basis of the classical theory that man is originally good. It is at the basis of immortality. It is also the explanation of the deification of certain men who were distinguished for their virtue, or valor, or their services to mankind. It is also the explanation of the deification of the emperor not only after his death, but while he was still living and occupying the throne. According to the classics the emperor is not only a god after his death, but he is a god before he dies. Still more he is the ruler of the gods and the *shen*. In that portion of the Shih Ching known as Hsien Yu I Tê (咸有一德) I Yin (伊尹) says: "Great Heaven no longer extended its protection to him. It looked out among the myriad of regions to give its guidance to one who might receive its favor, fondly seeking a possessor of pure virtue, whom it might make the lord of all spirits." The Shih Ching says, addressing the emperor: "May you be the lord of the spirits." The Chinese accepted the following dogmas as axioms, namely, that the emperor is divine, that he rules the gods and the *shen*, and that he is a god after death.

The conception of Shangti in the religion of the Chinese has its origin in the ancestral worship. In other words Shangti was originally a deified emperor. This does not mean that the conception of Shangti never got beyond this. We shall see that it did, but it does mean that the idea of Shangti came from the ancestral worship and that in some remote time Shangti was related to the royal house.

The development of the conception of the term Ti (帝) points to the human origin of Shangti. In the Land and Water Classic (山海經) and other ancient works the term is applied to men. Kuangtze (管子) (d. 645 B.C.) says: "He who searches and discerns the Tao is called a Ti." Lü Pu-we (呂不韋) (d. 237 B.C.), the teacher of Shih Huang Ti, goes a step farther saying: "Ti is he whom all under heaven obey." The Erh Ya (爾雅) says: "Ti means ruler." The Shwo Wen (說文) says: "It is the title of him who rules the empire." The Pai Hu T'ung (白虎通) (1st cent. A.D.), a summary of orthodox classical teaching, connects Ti definitely with Heaven by saying: "He whose virtue is assimilated to Heaven is called Ti." Within about eight centuries the meaning of the term Ti progressed from a searcher after the Tao to the ruler of all under heaven and then to one whose

virtue is assimilated to Heaven. After death such a being could easily occupy the highest place in the universe.

The terms employed by the Chinese for the supreme being point to the human origin of Shangti. We find the terms Heaven, August Heaven, Sovereign Heaven, Ti, Shangti, Shangti of August Heaven, and Shangti of Sovereign Heaven. The simple terms were used early. The compound terms were employed as the conception of Heaven was enlarged. The term Shangti of August Heaven reveals an attempt to free Shangti from connection with ancestral worship. For example, in the Western Tsin dynasty (265-313 A.D.), in the second year of Wu Ti (武帝) (266 A.D.), the officials decided that the Five Tis were identical with Heaven. Though the vapors of the five seasons were different in character and designated by different names, there was really only one *shen*. In accordance with this new theology the five places at the sacrifice in the southern suburb and in the ancestral temple were abolished. Instead of the Five Tis the *shen* was called Shangti of August Heaven. By 289 A.D., however, the Five Tis were restored. Similar attempts to free Shangti from ancestral worship were made during the T'ang dynasty (618-905 A.D.). The second emperor, T'ai Tsung (627-650), on the day of the winter solstice sacrificed to Shangti of August Heaven. The reform had to be renewed during the Sung dynasty and the Yuen dynasty (1280-1368). During the Ming dynasty the title was changed to Shangti of Sovereign Heaven with an elaborate ceremony. In the reign of Chia Ching (嘉靖) (1538) a great name was bestowed upon Shangti, namely, the name of Shangti of Sovereign Heaven. In the reign of Yung Lê (永樂) (1419) this name had been given to Shangti already. This was now reiterated. On this occasion the emperor with due ceremony made announcement of this fact to all the gods. The announcement will make clear to us better than anything else the characteristics of Chinese Monotheism as well as throw light upon the two sources from which Shangti was derived.

Six days before the sacrifice to Heaven an announcement was made to all the gods of the new name of Shangti. The emperor dressed in ordinary garments was accompanied by a great retinue. The announcement read by the master of ceremonies was as follows: "The respectful announcement of the son of Heaven, heir of the great Ming dynasty, to the *shens* of Heaven, the moon, the five planets, the stellar



mansions of the moon, the stars and constellations revolving in the entire heaven, to the *shens* of the clouds, rain, wind, and thunder; to the *shens* whose duties are in the entire heaven, to the *shens* of the four seas, the *shens* of the four streams, the powerful spirits whose duties lie on the borders of the earth, all *shen* under heaven, all *kuei* under heaven, the tutelary spirit of the day, the *shen* of the tenth month, the tutelary spirit of the current year, the tutelary spirit of the ground where the altar of Heaven stands: I, the first morning of the coming month, will lead the officials and people to honor the great name of Shangti of the Sovereign Heaven. I look up to the high creative power of the nine heavens and announce to all the *shens* and all the *kuei* to exert your power in my behalf, to manifest your power for me and to provide for my poor heart a clear way to communicate my desires to Shangti praying him to grant me his sincere mercy and to accept my title presented with great respect. I prepare this document to announce my intentions to the *shen* who should know everything." The document with this announcement and the silk rolls were consigned to the flames. We note that Shangti is contrasted to the *shens* of Heaven, that is, the ancestral element to the natural element. The government of the universe is an exact counterpart of the government of China.

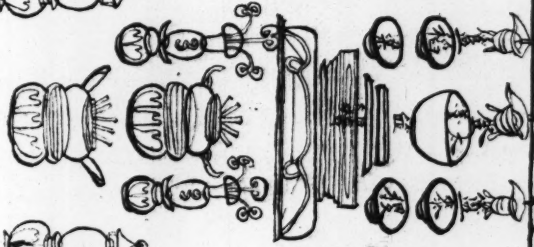
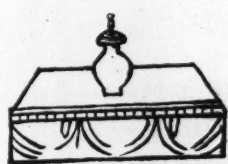
The further proof that Shangti is of human origin is the fact that from times immemorial he has been worshipped by the ruling emperor and by him alone. This fact is usually explained by saying that Shangti is so exalted that only the son of Heaven could worship him. While this explanation may hold of certain periods in Chinese history, it probably is not the real explanation. For, throughout Chinese history the ancestors of the reigning house have been associated with Shangti. The tablet of Shangti occupied the highest place and on either side were arranged the ancestors of the ruling house. Shangti was thus treated as the oldest ancestor of the reigning house. The term *Shang* (上) may have this meaning, namely, the most remote, the oldest of the line, the one above the rest.

Not only was Shangti worshipped by the ruling emperor as one of his ancestors, but the sacrifice to Shangti at the round altar on the day of the winter solstice was preceded in ancient times by a sacrifice in the ancestral temple. This was done in the country of Lu and the offering was made to Hou Chi (后

稷), the ancestor of the princes of Chow and Lu. The stalks and the tortoise were consulted in the ancestral temple. A passage in the Li Chi in the chapter entitled Chi Fa (祭法) implies that the writer knew only of the worship of Heaven and that of the imperial ancestors. He says: "Yü (虞) (2255-2205 B.C.) sacrificed to Hwangti (黃帝) (2697-2597 B.C.) as the most ancient of his ancestors. At the border sacrifice he sacrificed to Ti K'u (帝嚳) (2435-2365 B.C.) He sacrificed to Chuan Hsü (顓頊) (2513-2435 B.C.) as the one of his ancestors who had the highest merit and Yao (堯) (2356-2255) as the ancestor most noted for his virtues." This writer regarded Huangti as the most ancient emperor of China, agreeing in this view with the Bamboo Books, and thought of Huangti as the Shangti of China.

As a further confirmation of this is the connection of Shangti with the ancestral temple during the Han dynasty (206 B.C.-220 A.D.) This is the most famous dynasty of China. The Chinese still call themselves 'the sons of Han'. Their language is the Han language. In the reign of P'ing Ti (平帝) (1-6 A.D.) Shangti was regarded as being different from Heaven and was worshipped in the ancestral temple and with him was associated Wen Ti (文帝), the illegitimate son of Kao Tsu (高祖), the founder of the dynasty. On the other hand Kao Ti (高帝) the founder of the dynasty was associated in the sacrifice to Heaven at the winter solstice. Now the Han dynasty was not making any innovation, but was trying to conform to the customs of antiquity. In the T'ang dynasty (618-905 A.D.), which studied the classics carefully and modeled the state worship on them, the president of the Board of Rites in the reign of Kao Tsung (高宗) (650-684) decided that the sacrifice at the round mound in the southern suburb was to Heaven, while the sacrifices for a good harvest and for rain in the ancestral temple were all to Shangti of August Heaven.

The Five Tis or the five emperors throw considerable light upon the human origin of Shangti. We shall first give a short history and then show their bearing upon the whole question. They were legendary emperors associated with the powers of nature and viewed as controlling certain powers of nature. They are mentioned in the Chou Li (周禮), the Li Chi, and the Land and Water Classic. They are not mentioned in the Shih Ching. The first of these Tis is Fuh-hsi-shih (伏羲氏) whose dynastic title was T'ai Hao (太昊), the grandly bright, and who began to



THE OFFERING TO SHANGTI.





reign in 2852 B.C. He was called the Azure Emperor because he ruled the east and was the tutelary deity of spring. He ruled over the element wood and later in the Han dynasty was associated with the planet Jupiter. The second Shen-nung-shih (神農氏), whose dynastic title was Yen Ti (炎帝), began to rule 2737 B.C. He was associated with the color red, ruled the south and the summer, presided over the element fire and was later connected with the planet Mars. The third was Yu-hsiung-shih (有熊氏) whose title was Huangti (黃帝) who began to rule in 2697 B.C. He corresponded to the color yellow, ruled the centre and the element earth and was later associated with the planet Saturn. The fourth, Chin-t'ien-shih (金天氏) whose title was Shao Hao (少昊), diminishing light, corresponded to the color white, ruled the west, the autumn, the element metal and was connected with the planet Venus. The fifth Kao-yang-shih (高陽氏) whose title was Chuan Hsü (顓臾) corresponded to the color black, ruled the winter, the north and the element water and was associated with Mercury.

The traditions about these five emperors are not in agreement. The above is, however, the commonly accepted list. The five emperors are located in the five directions (middle being the fifth), they rule the four seasons, the five planets, the five elements. They are associated with the five sacrifices, the five smells, the five notes, and the five tastes. They were primarily the tutelary deities of the four seasons presiding over the natural forces which produce the phenomena of growth, decay and death. Very early the Chinese believed that the seasons belonged or came from certain directions. The seasons were determined by the direction in which the handle of the Dipper pointed. Hoh-kuangtze (鵬冠子) says: "When the tail of the Bear points to the east (at nightfall), it is spring to all the world. When the tail of the Bear points to the south, it is summer to all the world. When the tail of the Bear points to the west, it is autumn to all the world. When the tail of the Bear points to the north, it is winter to all the world."

These Five Tis or emperors were worshipped in ancient times, according to the Chow Li, at the beginning of the season over which they presided, outside the capital in the direction appropriate to each one. According to the Chow Li the sacrifice was of the same rank as the sacrifice to Heaven. Ten days before the sacrifice the officials who participated began to practise abstinence. The day of the sacrifice was decided by

divining by means of the tortoise. The animals destined for the sacrifice were nourished especially for three months beforehand. Pieces of jade, twelve inches long, each representing a month and corresponding in color to the season were offered. The color of the vessels and the garments of the officials were all of the same color as that of the direction in which the offering was made. The garments were fur. The sacrifice was offered to a personator who received the offering. In every respect the sacrifice was on the same level as that to Heaven. The employment of a personator who took the place of the god shows that the presiding divinity was considered to be of human origin.

Let us now consider more specifically the relation of the Five Tis to Shangti. The term Shangti as used in the Shu King and other works does not always mean one being. The commentators K'ung An Kuo (孔安國) (2nd cent. B.C.) and Chen (鄭) (1st cent. A.D.) identify Shangti with Heaven and the Five Tis. That means that as late as the first century of our era the term Shangti meant to able commentators, not one being exalted above all, but several beings. During the Ts'in and Han dynasties the terms Shangti and Five Tis were used interchangeably. For example, when Liu Pang (劉邦) conquered the Ts'in dynasty he ordered the officials in charge of the sacrifices to make offerings to Heaven, Earth, and the Shangti (sic) of the four directions<sup>1</sup>. Several emperors of the Han dynasty made a pilgrimage to Yung Chow, the ancient seat of the Chow dynasty, and made an offering to the Five Tis whom they regarded as Shangti<sup>2</sup>.

From the Han dynasty to the Sung dynasty there was a continual struggle for the supremacy between Shangti and the Five Tis. Now one held the first place and now the other. It was a contest between the pure ancestral element represented by Shangti, and the ancestral and nature element combined in the Five Tis.

A final proof of the human origin of Shangti is the attempt of the Chinese to conceive of a supreme being apart from Shangti. Shih Huangti (246-209 B.C.), the first ruler who assumed the title of emperor, made an offering to the Lords of Heaven. He used the term T'ien Chu (天主), the name for God now used by the Catholics. These Lords of Heaven

1. Biography of Han Kao Tsu. 2. The History of Border Sacrifices of the Han Dynasty.

were the lord of the sky, the earth, war, *yin*, *yang*, moon, sun, and the four seasons. The emperor Wu Ti (武帝) (140-86 B.C.) in the year 140 B.C. sacrificed at the altar of Heaven to the Grand Unity which is found in the I Ching, Lao-tze, and the Li Chi. This is explained as being 'the most exalted *shen* of Heaven.' It was located in a star near the north pole. Later on this Grand Unity was identified with Shangti. Ma Yung (馬融) (1st cent. A.D.) says: "Shangti is the supreme one. His spirit occupies the palace of Tzu-wei (紫微) (a celestial space about the north pole) the most distinguished of the heavenly Powers."

These early attempts to conceive of a supreme being were no doubt partly responsible for the new development during the Sung dynasty when Yü Huang (玉皇), the Pearly Emperor, was worshipped as the supreme being. We find in this being the elements of the ancient philosophy of nature, elements of the popular sun worship and the ever present ancestral worship. A brief survey of the rise of this new deity will show his connection with the natural philosophy and ancestral worship.

According to the history of the time in the reign of Sheng Tsung (聖宗) (998-1023) in the year 1008 in the first month of the year a roll of silk, called a book from heaven, came trailing on a hawk's tail into the emperor's palace. The emperor and his officials received it with great ceremony. In the sixth month of the same year another such book came to earth on the sacred mountain of T'ai Shan. In the ninth month the matter was reported by the emperor to his ancestors. Then the emperor sacrificed at T'ai Shan to Shangti and a brilliant cloud surrounded him, an omen of good luck. While the emperor was performing this ceremony on the mountain top, the officials sacrificed at the foot of the mountain to the Tis of the five directions and their cry of 'ten thousand ages' shook the mountains and valleys.

Later on the emperor had a dream in which a *shen* was sent by his ancestors promulgating the order Yü Huang, the Pearly Emperor. The emperor thereupon arranged an altar in the court. At first he noticed that a strange odor filled the place. Then a yellow glow filled the court obscuring the lamps and the candles. Then they saw the attendants of the Heavenly Exalted one. The glow lifted and the Heavenly Exalted one sat on the throne and six men saluted him by clasping their hands before him. The emperor wished to do



reverence with the six men. The Heavenly Exalted one stopped him and ordered him to make a courtesy with his hands. The Heavenly Exalted one said that he was the only one among the nine belonging to the sovereigns of the human kind. "I am the ancestor of Chao (趙)," he said. "Chao was the ancestor of the Sung dynasty. The next time I came as Hien Yuan." When he had spoken he ascended in a cloud.

In the year 1013 as a result of visions and dreams an image of the Pearly Emperor was made and placed in a temple. In 1014 the following title was conferred by imperial order: "The Great Supreme, Opening Heaven, Holder of the Seals, Ruler of the Universe, Embracing the power of the Shen, Embodying the Tao (道), the Pearly Emperor (玉皇), the Great Ti of Heaven." Shangti was also worshipped. In 1116 another high sounding title was conferred on the Pearly Emperor. The Confucian scholars objected to the new god because he was not found in the classics, and he was left to the popular religion in which he holds a prominent place at the present time.

The conclusions reached in this paper are as follows. The worship of Heaven originated in the worship of the sun. This was early merged in a worship of the physical heaven to which moral qualities for which men were striving were ascribed. Later the ancestors of the rulers were associated in the sacrifice at the winter solstice and in the four seasons of the year. These were called the Five Tis but were also designated by the general term Shangti. Later Shangti came to be regarded as supreme and was called Shangti of August Heaven and Shangti of Sovereign Heaven. History shows that the pendulum swung between the nature worship and ancestral worship. It stopped for a short time where these two strands united into one being, but only once or twice. The failure to make a permanent combination was due to the strength of the ancestral element, the lack of a scientific study of nature, and to the fact that the state religion reserved the right to sacrifice to Heaven to the emperor alone.







THE LATE MISS GRACE NEWTON.

### In Memoriam.—Grace Newton.

**A**T Paotingfu on the evening of October twelfth, after an illness of only a day and a half, Miss Grace Newton passed on into the beyond.

Miss Newton was born in South Orange, New Jersey, U. S. A., on May 10, 1860, and, after teaching for several years, came to China in the fall of 1887 as a missionary of the American Presbyterian Mission. She acquired a remarkably exact knowledge of the Chinese language and was peculiarly sympathetic with the Chinese people.

The year after she reached Peking she took charge of the Girls' Boarding School. After the Boxer trouble her school was removed to Paotingfu. A friend says, "She never had the same buoyancy after the tragedy of 1900. No others went into the siege of Peking with such terrible memories to haunt them and one who looked into her face and thought of the school to which she had given such love and devotion swept out of existence knew that Mother-love had become an agony."

Miss Newton will always be remembered as a great character builder. She has reared for herself a monument in the girls who have passed through her school which time cannot destroy. For twenty-eight years she has been pouring her rich life into the hearts and souls of these girls and nothing can ever efface from their characters the impress of her personality. Like Dr. Arnold of Rugby Miss Newton possessed the power to implant in her students "a principle of moral earnestness" which stayed with them through life. She inspired them with a desire to do right beyond the wish simply to please her. She herself walked before them daily with such uprightness, such truthfulness, shunning all sham and insincerity, such patience, such justice, such devotion to duty, such faith in prayer, such personal loyalty to Jesus Christ that they were able to see in her life the very ideals she was trying to have them form in their lives.

Miss Newton was one of the few "born teachers." Gifted with intellectual ability far above the average and with the rare gift of being able to impart her knowledge clearly and with such zest as to make her pupils see what she saw, she would have taken a prominent place among educators at home. Yet she was content to bury her life in this comparatively small school of elementary grade and, dying, it brought forth fruit—a hundredfold. She worked intensively and the results have been more far reaching than much seemingly more extensive work. Of the sixty-four graduates in the last nine years, ninety-six per cent are Christians and are living good and useful lives. Twenty are teaching, three

are hospital nurses, nine are helping in their own homes, five have died, and twenty-seven are now continuing their studies in Academy, College, Medical School, Training School for Nurses or the Training School for Kindergartners. The love and admiration which all her pupils have for Miss Newton is unbounded. Of the girls who were in the school when Miss Newton came to China, two have been associated with her all these years, first as pupils and later as associate teachers. When Miss Newton died one of them said, "Miss Newton was like a mother to me. When I was disheartened she stimulated, encouraged, and sympathized with me. My tongue cannot give expression to the value of her instruction in the Bible. Her teaching is like living water in my heart. When I think of it immediately the thirst of my heart is quenched." The other said, "She often prayed with me. If I understand something of the meaning of prayer I learned it from her. She never minded repeating her corrections." To find that one who has been attending school prayers day in and day out for almost twenty-eight years finds Miss Newton's chapel talks like "living water," always fresh, is striking testimony to Miss Newton's thorough daily preparation and close communion with God. She often said, "I take more time to prepare for prayers than for all my other lessons combined."

Miss Newton excelled in that great quality of the soul,—friendship. She had a wealth of friends, both foreign and Chinese, and to these she gave—herself. She took a great loving heart interest in them and all that concerned them and was willing to go to any trouble if only she might help them. Many will hold the memory of her true loyal friendship as one of their most priceless possessions.

She was marked also for her clear judgement and broad-mindedness. She saw things in a large comprehensive way that gave one confidence in her judgement, and in making her decisions she was seldom prejudiced by friend or foe. She was always ready to hear all sides of a question. If after further information she felt she had been incorrect in her opinion she had the rare magnanimity of soul that made her willing to say, "I was mistaken."

She had a keen grasp of a situation and the key to its solution that made her a valuable member of the mission and of any committee on which she served. A friend says, "We shall miss her wisdom in council, her frankness in criticism." Her intellectual ability has already been referred to and more than one of her friends has remarked that it was a liberal education to live with Miss Newton. She kept up an interest in the live questions of the day and was well informed and well read in spite of her busy life. Miss Newton possessed a sound common sense that was invaluable.



She was wholesome in every fibre of her being. She had also a delicious sense of humor, and her friends will always remember her infectious laugh over a joke or a good story. She delighted in little children.

Miss Newton was, above all, a woman of rare spiritual insight and power. Loyalty to Jesus Christ was the key-note of her life. Loving hands laid her body to rest in the beautiful British cemetery in Peking but she herself passed on to see Him "face to face."

ALICE CARTER GLEYSTERN.

PEKING, October 21, 1915.

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## Our Book Table

**THE MISSIONS CODE.** *Compiled and published by Authority of the Foreign Missions Conference of North America, for use by Foreign Mission Boards and their Correspondents. If purchased through the Boards by Missionaries sold at \$3.36 G. including Postage: if purchased direct \$7.00 G.* Editor, CHARLES L. BOYNTON, B.A.

This telegraphic code will supply a long felt want, and will we are sure, as is expressed in the Introduction, "meet more fully than ever before all but the most extraordinary or unusual needs of cable communication."

The Editor also says that "the Foreign Mission Boards expend over \$15,000 a year on cablegrams. The use of the Missions Code will reduce this at least one-third,—which saving fully justifies its expense within two years."

This new telegraphic code, which is built up, to a large extent, on others that have gone before, provides a code book whose principal feature is its universality. We understand that already about seventy Boards have adopted it. We are convinced, as the Editor says, that "it will be of immense advantage in missionary administration when any organization or person in the homeland can communicate thus economically and speedily with any correspondent on the Mission field or vice versa in the assurance that the same code book will be accessible to all interested parties."

Several advantages appear in this code book. In the first place, it is based on the alphabetical system in the China Inland Mission code. In the second place, the code words are prepared for use without the use of figures which require cross-translation. Again there is a list of Directories of Mission Agencies and Stations in the appendix. Furthermore, there is a list of Medicines based upon professional lists issued by Parke, Davis and Company, and Burroughs, Wellcome and Company. There is also a list of Railways in China, taken from the China Year Book, 1914. It is altogether the most comprehensive and most useful telegraphic code that has yet been brought to our attention. The scope of its usefulness is indicated in the following paragraph:—

"In preparing the list of half code words for the Missions Code it appeared that the rigidity with which the rule as to pronounceability of five-letter

combinations was applied reduced the number of words to less than 45,000, which was insufficient to provide for both the Vocabulary Terms and the Directories in the Appendix. It was decided, therefore, to create two independent lists of words. The Vocabulary list on pages 1 to 629 in the Missions Code is a single purely alphabetical list of 42,380 five-letter combinations or half code words, each half code word in the list differing from every other by at least two letters. A separate and distinct similar list of over 8,000 half code words is attached to the names and phrases in the Appendix in strictly alphabetical order. Each word in this second list differs from any word in the same list by at least two letters and from any other word in the Vocabulary list (pages 1-629) by at least one letter."

We congratulate the Editor, the Committee in Charge, and the Foreign Missions Conference of North America in producing what appears a great saver of time, and means of increasing the general efficiency of the tremendously complex missionary enterprise. Subsequent issues will improve as experience reveals the points at which such improvement is needed and possible. Not only should every Mission Station have one, and those who have to travel, but the cost is so cheap that missionaries in general, to a large extent, should provide themselves with a copy.

R.

(The China Continuation Committee has a limited number of copies of Missions Code for sale at cost G. \$3.36—M. \$8.40 plus postage from Shanghai to destination.)

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英教會史紀. A HISTORY OF THE CHURCH OF ENGLAND FROM THE ACCESSION OF HENRY VIII TO THE END OF THE 18th CENTURY, adapted from the *History* by CANON G. G. PERRY, and translated by Rt. Rev. F.R. GRAVES, D.D. Price 30 cents.

This is a very welcome addition to the all too few really good histories of the important period it covers. We are afraid that the Chinese have been very largely dependent for knowledge of this period of Church History upon the efforts of members of the Roman Church. We are all familiar with the stories set forth concerning the Reformation of the Church of England and her separation from the Roman See. Henry VIII wished to divorce his wife Catherine, the Pope would not approve, hence the separation from Rome. This is the history in a nutshell! We are glad that we have in Bishop Graves' work, a book which sets forth impartially the whole story of the Reformed Church of England. Canon Perry's book belongs to "The Students English Church History Series." It is a book of nearly 600 pages of close print, and there has been no attempt to translate it literally or fully into Chinese. Bishop Graves has given us a book of nearly 200 Chinese pages in 40 chapters, and it is well-adapted for a text-book. The true causes of the Reformation are traced; there is no attempt to white-wash Henry VIII, and the story of the divorce is fairly set forth. The whole affair is a sordid business, and the truth so far as it can be known reflects no credit upon either the King's or the Papal party. The visions of Elizabeth Barton who professed to have revelations from heaven against the King's divorce got both Fisher and Sir Thomas More into trouble. Fisher was no doubt imposed upon by the Canterbury Nun, but Sir Thomas was persuaded of her hypocrisy and advised her to leave matters of state alone in her visions and revelations.

This however did not save Sir Thomas from the vindictive Anne Boleyn, and one of the noblest and most attractive men in English history was brought to the scaffold. Henry VIII never was a real Protestant. He determined that he would shake off the Papal supremacy while keeping largely to Roman dogma. It was a difficult road to travel and all parties suffered in turn.

The story of the struggle between the Church and the Puritan party is sufficiently set forth. The Church party was not the only party which made mistakes and manifested a spirit of intolerance and persecution. If Puritans were persecuted and imprisoned so were Church-men like the saintly Bishop Jeremy Taylor. It is well that we should look at all the facts, make no excuses, and thank God that better days have come.

There are quite a number of misprints which will no doubt be corrected in later editions. We wish that Bishop Graves would supplement this work by another volume on the history of the Anglican Church in America. The Anglican Church has a noble history, and the Chinese Church would be much profited by a better knowledge of it.

We are told on the title page that this book has been published by the help of the Society for Promoting Christian Knowledge. We are glad to welcome to China the well-known S.P.C.K. and hope that this is only one of many books which this Society, which has done so much for Christian literature in other lands, will give to the Chinese. In closing we would suggest that the usefulness of the book would be greatly increased if a list of names in Chinese and English were given. It would sometimes save the time of both teacher and student.

J. J.

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GENERAL PHONETICS, *For Missionaries and Students of Languages*, By G. NOEL-ARMFIELD. *Publishers: W. Heffer and Sons, Ltd. Cambridge. With Introduction by Rev. H. U. WEITBRECHT, Ph.D., D.D., sometime Secretary of the Board of Study for Preparation of Missionaries.*

Missionaries and others who have to learn or assist others in learning Oriental languages have two causes to rejoice over the publication of this volume. First, it is tangible evidence of the appreciation on the part of missionary leaders at home of the importance of the study of phonetics to those who must master spoken languages. Second, it is an important and valuable contribution to the subject of phonetics in general, and especially of Oriental phonetics.

For three years Mr. Armfield has been lecturer on phonetics at the courses for missionaries conducted at Oxford and Cambridge. The experiences of his students since they have reached the various mission fields have shown the value of the instruction they have received. The giving of these courses and his contact with Orientals in London and elsewhere have led Mr. Noel Armfield to investigate the phonetics of Asiatic and African languages. The very helpful books on phonetics by Soames, Sweet, Daniel Jones, Victor, Rippmann and others deal largely or exclusively with



formation of the sounds of English, French and German. Since the majority of students who will use this book have English as their mother tongue, the author takes English as the basis of his study and starts with a thorough statement of how the sounds of this language are produced; he then shows the various ways in which speech sounds can differ from the usual English sounds and also describes speech sounds which are entirely new to the English speaking person. It is a surprise to find in a book of only 130 pages dealing with the phonetic problems of so many languages such a full treatment of the main problems which one faces in learning Chinese: For example, how to give "P" "T" and "K" without aspirating them; the pure dental "T" and "N"; the glottal click; tones; rounded front vowels; broad back vowels; rounding and unrounding of lips with consonants; pure vowels instead of glides. Not the least valuable part of the book is the set of exercises on phonetic gymnastics. To be of value, phonetics must be regarded as an art as well as a science.

Experience extending for several years in the principal mission fields has shown that the new missionary with instruction and training in phonetics has an advantage over the one lacking this equipment. At the training institutions in the home lands and at the language schools in the mission fields, courses in English phonetics and so far as possible in Oriental phonetics should be given. This book is an excellent basis for such courses. At the very least, a copy of the book should be placed in the hands of every new missionary and of everyone who has responsibility for helping new missionaries acquire the language. A knowledge of phonetics is proving of value not only in learning Chinese but also to those who have the task of teaching English to Chinese students.

W. B. P.

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NOTE: The Mission Book Company has ordered a stock of these books.

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**SOCIOLOGICAL PROGRESS IN MISSION LANDS.** By EDWARD WARREN CAPEN, Ph.D. *New York, Fleming H. Revell Company. \$1.50, Gold. On sale at Mission Book Company.*

Dr. Edward Capen's book entitled "Sociological Progress in Mission Lands," (F. H. Revell Co. 1914, pp. 293, \$1.50) consists of six lectures delivered before the Western Theological Seminary, Pittsburg, Penn. Much of the material was collected by the author several years ago in a visit to many mission fields. Chapter I is devoted to the problem as a whole, the four following chapters take up Progress (1) in the Removal of Ignorance, Inefficiency and Poverty; (2) in the Ideals of Family Life and in the Position of Woman; (3) in Ethical Ideals; (4) in Social Reconstruction; with a final chapter on Christianizing Tendencies in non-Christian Religions. Dr. Jas. S. Dennis in this three bulky octavo volumes on "Christian Missions and Social Progress" marked out as a pioneer the path along which all subsequent writers must of necessity travel. To this great repertory of facts and of inferences, Dr. Capen hastens to acknowledge his large indebtedness. On his own account he has moreover added the results of his own observations, and of the more



recent literature of this immense subject. His contribution has, therefore, a value of its own, and will be welcomed by all students of missions.

At a time when Sociology is everywhere to the fore the question what a missionary can do sociologically for his people is practical and pressing. Dr. Capen shows clearly how missionary work is itself an inevitable contribution to social betterment in a variety of ways. But the special problem of each field and each missionary is a more difficult one, to which such articles as those in the September number of the *RECORDER* make partial but still suggestive replies.

A. H. S.

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聖經維指 INTRODUCTION TO BIBLE STUDY. *Specially prepared for Student Enquirers.* By H. L. ZIA. *The Associated Press. Student's edition, 15 cents; Teacher's edition, 25 cents.*

The most striking thing about these twelve studies is the arrangement and order of the subjects. Instead of beginning with the doctrines of God, the Fall, and Redemption, the first chapter is on Conduct 立身, and the first half of the book may be said to be mainly ethical. That is only as it should be in a book prepared for enquirers. A missionary of a past generation remarked on the danger of being "too evangelical", and much literature put into the hands of beginners has just this defect, that it hastens to communicate the higher truths of the gospel without bridging the gulf over to the common mental life of the people.

Another noticeable feature is the fair and adequate treatment of the Chinese standpoint; with all due recognition of the strength of Confucian ethics, there is no shrinking from a frank statement of the shortcomings of modern Chinese life. This is done with so full a knowledge as to disarm resentment.

The questions appended to each Study are of special value; they elucidate the subject matter, and they lead the reader to think for himself.

The style is attractive and not difficult. Altogether this is a book much to be commended for use among the cultured classes.

J. W. I.

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新約入門 INTRODUCTION TO THE NEW TESTAMENT. Vol. I. By Rev. KARI L. REICHELT, *Union Lutheran Seminary, Shekow. Published by the Norwegian Missionary Society. Price 20 cents.*

This book covers the subjects usually included in "Introduction", the first volume comprising a General Introduction and Special Introduction to the Four Gospels and Acts. It is well planned, and will meet the needs of a curriculum which does not aim at great detail. The standpoint is conservative, and the higher critics are not referred to; at the same time, the results of moderate criticism are embodied in the positive statement made.

It is to be regretted that more care has not been taken in the use of terms, and the transliteration of names, so as to be in line with publications already familiar. And the local confusion of the *l* and *n* sounds gives us 卡來 for Kaine, 樂維 for Novum,

Barnabas is confused with Barabbas, and his so-called Epistle is classed with the Apocrypha as 左道書, heretical literature. Again, the Nestorian Alopen is written 阿羅坡 instead of 阿羅本, and many familiar names of missionaries, such as Medhurst, Blodget, Wylie, and others, are not recognisable in their present form. There are also not a few misprints in the English names given. A little more care in the issuing of the next volume would remedy this defect.

J. W. I.

維麗德女士烈傳 THE STORY OF FRANCIS E. WILLARD, *Compiled by Mrs. CHAUNCEY GOODRICH, Translated by Mrs. CHUAN SHAO WU. Price 10 cents.*

It is fitting that the National Secretary of the World Woman's Christian Temperance Union should have been the one to give this sketch of the life of Francis E. Willard, the first President of this great organization to the women of China.

Every book of biography of a conspicuous Christian life which is added to the literature of China is a fresh testimony to the dynamic force of Christianity in the soul, is a concrete example of what God can work in and through a consecrated life.

This book while only a sketch of Miss Willard's life and career is yet full enough to paint a vivid picture and make a deep impression.

The subject is introduced by the mention of the fact that in the Hall of Fame in the capital at Washington, D. C., the statue of Miss Willard is that of the only woman whose national reputation led to the honor of being granted a place among the famous names of America. The early home of Miss Willard was that of the highest type of pioneer. The character of her parents and the training by her mother are pointed out as fundamental elements in her development.

Her successful student life and career as teacher at Evanston led up to and prepared her for the leadership in the great movement for reform, for temperance, for social service, which made up her life-work. The honors which came to her, the loyalty and love which she inspired in her co-workers are pictured so as to show that it was a nobility of character that was thus rewarded. The closing pages tell of the nation-wide mourning which followed her death, and the loving reverence in which her memory is held.

The style of the book is attractive, clear Wenli,—perhaps higher than the widest usefulness would suggest, but inspiring to young scholars of the day, to whom the call to serve their fellow-men is making so strong an appeal. We hope an edition in Mandarin may soon follow, and that other books of kindred nature may be issued by the W. C. T. U. leaders.

節制故事 TEMPERANCE TALES, *Translated by Mrs. CHAUNCEY GOODRICH and Mr. CH'UAN SHAO WU. Price 20 cents.*

A recent Mission Report in alluding to Kindergarten work said "The children welcomed eagerly the Story Hour" and the teacher held their attention as she told in an animated way the picture lesson of the day.

The need of illustrative stories is a constant one for their educative value is being recognized more and more by teachers of all grades for class work, and by lecturers and public speakers on the platform. This book is specially intended to help in Temperance work. The materials are gathered from the literature and folk-lore of different nations and the old classic tales are made to illustrate the struggle of right and wrong,—the insidious nature of social evils, and various ways to combat these evils and win the fight for righteousness and purity.

In "Balder the Beautiful" is shown how a mother left one little avenue open to danger, and how a brother unwittingly became the tool of an enemy and sent the death-shaft to a brother's heart.

In the story from Cortez in Mexico the "Night March" of fleeing soldiers shows how the one who was unweighted by needless burdens saved his life while others perished,—a type of the handicap of evil habits.

In the Chinese tale of the Great Bell which was given from a greater to a lesser ruler, the latter received the gift and prepared the road over which the heavy bell was borne. Over these same roads the wily king soon sent his armies to the conquest of the little kingdom. This is a picture of methods used for advertising purposes by unscrupulous men to win a way for their wares the use of which brings havoc and ruin in its train.

There is no effort to mildly hint or sugar-coat the moral, in the telling of these stories. It is told outright, plainly and vividly, and if used aright both story and moral will surely find lodgment in the memory of readers and hearers. The style is in simple and excellent Mandarin.

The above two books may be had from Mrs. Goodrich, Chao Kung Fu, Peking, and will also be placed on sale at the Mission Book Co. in Shanghai.

E. W. SHEFFIELD.

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A MODERN DICTIONARY OF THE ENGLISH LANGUAGE *Translated into Chinese.* Commercial Press, Shanghai. List Price, \$5.00.

Of the making of dictionaries and books of reference there is of necessity no end. Such books represent attempts to meet the growing needs of life. This Dictionary of 998 pages is intended to meet primarily the needs of English-speaking Chinese, and since the Dictionary has apparently passed through the hands of English-speaking Chinese it is evident that they have felt the need of doing something to meet the difficulties encountered "when reading ordinary current literature in the English language". The Chinese title means "An Anglo-Chinese Dictionary for Every-Day Use".

Dictionaries, though useful, are not books that arouse a tremendous amount of enthusiasm and we have not been able to stir ourselves to the point of reading this Dictionary through. It seems, however, well-adapted to meet the need for which it was created. We note one useful characteristic in that the editors have put together two or three verbal forms giving simply the one



Chinese meaning, which does not, of course, indicate any tense. To do this seems to be a saving of time, as, to a large extent, the meaning of verbal forms in English has to be learnt through idiomatic use.

The book is well gotten up, though for our personal use we could wish that the ink used had been a little blacker, as the words, many of them, do not stand out as clearly on the white paper as they might: furthermore, the binding does not appear to be as staunch as that of a book to be handled so much might be.

An attempt has been made to include modern expressions and newly coined words. Pronunciation and peculiarities of spelling are also given. One interesting feature is a list of Romanized names of provinces and important cities of the Republic of China, based on the names recently adopted by the Government.

The editors say "that this volume, though differing little in name, is essentially distinct from similar works hitherto published by the Commercial Press, Limited," and is intended "as a sort of supplement to all English-Chinese dictionaries already in existence". Books of reference available to Chinese students are none too plentiful in China, and for this reason we welcome this later and new attempt to meet this need.

R.

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**THE RED CROSS MANUAL OF FIRST AID AND STRETCHER DRILL.** By D. M. MACDONALD, M.D., *Translated by M. F. CHU and Dr. COUSLAND, China Medical Association.* Price 40 cents.

The text has not suffered from the translation, if anything, so far as use in China is concerned, it has been greatly improved.

We first notice a splendid index and nomenclature combined: also throughout the text medical terms in English and in Chinese are placed side by side which will add immensely to the usefulness of the book.

There are many illustrations of a simple type which will give the student a correct idea of what the text implies.

The translators have seen fit to recommend only the Shaefer method of resuscitation and illustrate the method to be used in promoting artificial respiration.

Six pages are devoted to poisons and their antidotes and many readers will be glad to receive the information on this very important subject, which, in all probability, is not to be had in Chinese for the lay reader elsewhere. Altogether, this First Aid Manual will supply a long felt want. Its twelve chapters offer work thoroughly organized and prepared for the teacher who wishes to conduct a class in First Aid work and the book will no doubt be adopted by all societies wishing to promote First Aid classes.

There is only one thing left, and that is for the Government of China to stimulate interest by giving recognition and granting diplomas to students who successfully pass their examination in these studies.

J. H. C.



GENERAL DESCRIPTIVE GEOGRAPHY, (*abridged*), by WANG HANG T'ONG. Shanghai, Presbyterian Mission Press. Price 75 cents.

This is number 33 in the list of 37 educational books issued by Mr. Wang. The wide circulation which these books have obtained demonstrates the fact that there was a need for them, and that they have to a large extent met the need. After years of experience as a teacher, in which he came to know the needs of the Chinese students, Mr. Wang produced his first educational work, a geography, some fifteen years ago, and from that day to this he has not ceased to pour forth Primers, Readers, Arithmetics, Astronomies, Geographies, Histories, etc. The present work consists of 234 pages, well printed on white paper, an illustration on nearly every page, and numerous maps, and is in the form of questions and answers. After perusing the book we heartily endorse the words of Dr. Rees, in the Introduction:—"No part of the globe is omitted, but no section is overburdened with superfluous facts or fictions ..... Each division is compact and well chosen, but links on naturally to the others. The illustrations are well chosen and educative. No student will regard Geography as uninteresting or abstruse with this book in hand, for he will read it with avidity and find it to be a storehouse of information set forth in lucid and truthful form; ignorance of other peoples and lands will become inexcusable, and there will surely follow an appreciation of knowledge for its own sake, as well as a realization of what the Creator has so richly provided for man; their outlook will be widened, and their minds equipped more fully by the perusal of this excellent work."

F.

英 語 週 刊 THE ENGLISH WEEKLY, Commercial Press, Price 0.04 c. per copy, \$1.86 per year, postpaid. Published every Saturday.

The study of English at leisure times is keeping many Chinese boys out of mischief. This little magazine will stimulate such study among boys who have had from one to five years of the language, but who are no longer in school. It consists largely of short practical lessons, of just the right length for home study, and with the proper aids. It is also stimulating to boys still in school, and is much appreciated by them as supplementary work. The editors solicit contributions of compositions and translations from subscribers, agreeing to correct and publish the more worthy. The magazine is in effect a correspondence course in English, at a price within the reach of every boy for whom it is adapted. It will tend to make boys more industrious and ambitious.

Missionaries will be doing boys a favor when they call their attention to this inspiring and helpful periodical.

R. P. M.

THE SECRET OF THE RAJ. BASIL MATHEWS, M.A. London Missionary Society. Price 1/6d.

Here is a book that will be read with eagerness not only by "boys and bigger boys," but by a wider public which now knows how to expect something really worth while from so accomplished a penman as Mr. Basil Mathews. The reader of "The Secret of

the Raj" is irresistibly carried forward from page to page by an ever-growing desire to comprehend the mysterious influence that has succeeded in making the British Raj the indisputable and marvellously puissant thing it is. Mr. Mathews has limned for his youthful readers in sharp, vivid strokes, not wanting in deep colours, the history of India from the earliest times down to the present day. He tells with much insight and skill the always interesting story of how Britain, as we must believe, under the guidance of Providence, came to exercise her beneficent methods in an attempt to weld together peoples and interests widely diverse, and often terribly antagonistic; and in the telling the author narrates many of the glorious deeds of men who for wisdom and courage, and high Christian character, have few, if any, peers in the history of the world.

Perhaps the chief lesson of these interesting pages is that the Raj is based upon *character*,—a character which has its roots in truth and honesty, and in a humble reverence for God and His holy laws. The result of this is shown to be a mutual confidence and tolerance, and Mr. Mathews justly claims that so long as Britain continues to rule in India in this worthy spirit, her beneficial influence over 370 millions of people can never be dissipated.

We shall however leave the reader to garner for himself the wonderful details of how the invisible but invincibly strong bond which now happily unites the peoples of India to the throne of the great British Empire was forged, and how its strength is being daily increased by a noble spirit which, while it constantly reveals itself in high, dignified service of Empire, has yet its roots in a *sacramentum* of fealty to the King of Kings and Lord of Lords.

We most heartily commend Mr. Mathew's book, and trust that every British parent, and every English speaking person, will see that it obtains a wide circulation.

The book is well printed, and the illustrations add much to its attractiveness.

J. W. W.

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CHINA AND THE GOSPEL. *The illustrated report of the China Inland Mission for 1914.*

This is a Jubilee year, and it thrills as one reads the gracious and wonderful way in which God led Hudson Taylor and some kindred spirits to initiate one of the most remarkable movements of last century, and which has been one of the most potent forces in the uplift of this great people. Well may the report open with "A Song of Praise," and the illustration which prefaces this song is one of the most apt and beautiful we have seen for many days. The reports from the Provinces, given in brief but succinct form, are full of encouragement, and testify to the strenuous and relentless endeavours of the whole staff to hasten the day of His coming. Though the income has suffered to some extent owing to the disastrous war, there are evidences that the faithful ones of the Lord have not been unmindful of His claims, and the Mission has much cause for thanksgiving. The "Roll of Honour," of these who have fallen during the year, shows how old and young willingly give up their lives in the self-sacrificial service of the Lord,

and as one looks into the face of the veteran Meadows and of the young stalwarts who fell early, there comes a call to us all to "be up and doing." There are some excellent illustrations which add greatly to the vividness of the record. We give thanks to God for the gracious power He has so richly given to His servants of this Mission, and for the spiritual fruits of the year.

SEER.

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ANNALS OF AN ISLE IN THE PACIFIC. By C. WINIFRED LECHMERE CLIFT, *Nanning, South China*. Sold by WM. BRYCE, *Lothian St., Edinburgh*.

This is a booklet of 54 pages divided into 12 brief chapters of chatty and very interesting information and impressions about a number of things connected with life among the Chinese and especially as viewed from an "Isle in the Pacific" close to Hong-kong.

Away 600 miles from her interior mission station, and resting on the Island where the Annals were compiled, the writer finds many things to record which will prove instructive and interesting to the fresh arrival in China, to others with some years of experience, and, perhaps, more so still, to friends at home.

Such subjects come under her notice as Typhoons, Pirates, Macao, Potted Ancestors, Coins, Tommy Atkins, the Price of Eggs, etc.

W. M. C.

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THE PROGRESS TO LITERATURE,\* edited by RICHARD WILSON, B.A., *Macmillan and Company, Limited, St. Martin's Street, London, 1914*.

This is a carefully arranged series of reading books for children who have already learned how to read simple books. The whole series is unusually well illustrated, having reproductions from Watts, Millais, Rosa Bonheur and other well-known artists.

The first book, called *Wendy's Friends*, begins by telling how a little girl called Wendy had been taught by her mother to make the letters of the alphabet on a piece of canvas with pretty wools of many colours, and, as a reward for making them so well, Wendy's mother got her a large piece of canvas for a sampler and on this Wendy wrote the names of authors who wrote the books she loved. The names she wrote were Lewis Carroll, Robert Louis Stevenson, and Hans Christian Andersen. The selections in Stage 1 of the Progress are, in the main, taken from these authors, though it also contains short stories and verse from a few other authors.

The second book, called *The Home of the Lost Boys*, tells us that Wendy has gone with Peter Pan to Neverland to see, and be a mother to the boys who had fallen out of their perambulators when they were in the park with their nurses and had been carried off to Neverland. In this book Charles Kingsley, the Grimm brothers and Maurice Maeterlinck are added friends.

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\*Wendy's Friends 10d., The Home of the Lost Boys 1s., The Chimney Corner 1s. 3d., The Story Porch 1s. 6d., Masterful Men 1s. 8d., King's Treasurers 2s.



The third book is called *The Chimney Corner* as Tom, the Water Baby, is introduced and in it we leave Wendy to make the acquaintance of Pen and Jock and the Magician, who can "magic" a story out of anything, and who has a plan of hanging a portrait of the author whom the children choose as a S. P. or "Special Particular." The children have the same six favourites and the book contains more from each of the books, *Alice in Wonderland*, *Fairy Tales*, etc.

The fourth book is called *The Story of the Porch*, the idea being taken from Hawthorne's *Wonder Book* where the children sat in the porch until the rain cleared, and listened to stories of the open air with sunshine, the scent of flowers and the hum of bees in them, as a contrast to the winter stories of the chimney corner, stories from Hawthorne, Charlotte Yonge, Mrs. Craik and Scott.

The fifth book is called *Masterful Men* and is written for children of the hero-worship age. It contains stories from the history of Greece and Rome and of real adventures of explorers, discoverers, and scientists.

*King's Treasurers* is the sixth and last book in the Progress. It contains selections of a more literary character and at the end children are advised to read the works from which the selections have been taken, and to use the dictionary and Encyclopaedia, the use of which is explained.

A. M. F.

#### BOOKS RECOMMENDED FOR THE STUDY OF EFFICIENCY.

See article by BROWNELL GAGE (page 751.)

Frederick Winslow Taylor. *The Principles of Scientific Management*. Harper & Bros., New York, 1913.

Shailer Matthews. *Scientific Management in the Churches*. University of Chicago Press. Chicago, 1912.

Luther H. Gulick, M.D. *The Efficient Life*. Doubleday Page & Co., N.Y., 1909.  
ditto. *Mind and Work*. ditto.

Note.—The former deals with physical, the latter with mental hygiene and efficiency.

Harrington Emerson. *The Twelve Principles of Efficiency*. Mr. Emerson also has a "Home Course in Personal Efficiency." The first lesson is sent on request by the Emerson Institute, Review of Reviews, 30 Irving Place, New York.

Hugo Münsterberg. *Psychology and Industrial Efficiency*. Houghton Mifflin & Co., Riverside Press, Cambridge, 1913.

Edward E. Purinton. Various books and articles. 'See the "Efficiency Service" of the Independent, Weekly Magazine, 119 West 40th St., New York.

Edward E. Purinton. *Efficiency and Life*, 人生之勝利術 (Translation into Chinese by Y. K. Woo.) Association Press of China, Shanghai, 1915. (4 cents).

NOTE.—Volume II. of "Researches into Chinese Superstition" has now been issued by the T'uswei Printing Press and is for sale at the Mission Book Company. Volume I. was reviewed in the August RECORDER of last year. We hope to review Volume II. in the next issue.



## Correspondence

### A CALL FOR HELP

*To the Editor of*

"THE CHINESE RECORDER"

DEAR SIR: We have repeatedly received a request from a place called 興化仙遊縣 in Fukien to come and establish a mission there. The letters stated that there were several hundreds of Christians there ready to join.

It is, of course, quite out of question for us to respond to such an appeal. We feel quite sure that there are missions near that place. We think it, however, good to ask you for a little space in 'THE RECORDER' to bring it to notice of those missions it may concern.

Thanking you

and faithfully yours,

CH. W. KASTLER.

HANKOW, October 28, 1915.

### A CORRECTION

*To the Editor of*

"THE CHINESE RECORDER"

DEAR SIR: In the September number of the RECORDER I got inserted a letter that was meant to supplement and correct an article in the July No. viz.: "Denominational Policies in their Relation to Mission Work, 1 Lutheran." I read this article when staying at a boarding house in Chefoo, August last, and did not notice then that it was the number for July 1914, not for 1915 as I supposed it to be. I still think my letter justifiable but I want to say that I did not in any

way refer to the "Report of the Union Lutheran Conference" in the July No. 1915.

Sincerely yours,

C. BOLWIG.

TAKUSHAN, October 26, 1915.

"WHICH APOSTLE OUGHT WE TO FOLLOW"

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Seeing that nobody seems inclined to notice Mr. Barclay's query in the August RECORDER as to which of the Apostles we missionaries should follow, I might take it upon me to answer, *None of them*; thus making it impossible for any brother to say, "I am of Paul; I of Apollos; and I of Cephas."

I confess I don't quite catch the point of Mr. Barclay's reasoning, although he is clear about giving a leading place to St. Paul; St. John, and even Apollos, being brought in as very worthy 二手.

Yours, etc.,

A READER.

### WEEK OF PRAYER

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: May I again trouble you to remind your readers of the World's Evangelical Alliance Universal Week of Prayer for 1916 (January 2nd to 8th).

Acting for the London Council of the Alliance this Society has translated the Programme into

Mandarin and Wenli for the whole of China.

Copies are being sent to a representative of each Mission in all principal stations, also to Chinese pastors. Should any missionary not receive copies they may be obtained from the Society in Hankow free of charge.

It is the wish of the London Council that the Week of Prayer shall be observed throughout China in as many Churches as possible, and the coöperation of all missionaries is earnestly invited.

Thanking you for inserting this notice in the "RECORDER,"

I remain,

Yours sincerely,

G. MILES,

*Hon. Secretary.*

CENTRAL CHINA RELIGIOUS TRACT  
SOCIETY, HANKOW.

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TRANSLATION OF WORKS OF  
HSUN-TZE (荀子)

*To the Editor of*

"THE CHINESE RECORDER"

DEAR SIR: Some months ago I began to make an English translation of the works of the Chinese writer Hsun-tze (荀子; or Hsun K'uang 荀况) chiefly as a matter of private study. The work has progressed slowly, as it could be undertaken only in spare time, and the magnitude of the task is considerable. It appears however to be worth while, because of the importance of the subject, and the fact that no English translation as far as I can learn, is in existence. I hope in time to be able to publish a translation, preferably with a text and critical apparatus; but before planning the

labor on so large a scale, I am asking the hospitality of your columns to inquire whether any other student is at work on this author. It is most desirable that there be no duplication of labor, when the unoccupied territory is so large. In this connection I venture to urge that all undertakings in the field of Chinese studies should be announced in the RECORDER, so far as they are known; certainly all undertakings by missionaries. Such an unhappy mistake as the production of *two* Old Testament concordances can surely be avoided for the future.

Sincerely yours,

H. K. WRIGHT.

NINGPO, October 23, 1915.

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"BIBLE IN MISSION SCHOOLS"

*To the Editor of*

"THE CHINESE RECORDER"

DEAR SIR: Your Magazine being accustomed to deal with timely subjects, I venture to speak of the study of the Bible in Mission Schools. I recently received a letter from the editor of a well-known daily paper in Shanghai in which he spoke of the Bible as the Magna Charta for China, saying that he believed that the earnest study of the Bible would bring the most incalculable benefits. Therefore to him, he says, it is a matter of surprise that in a certain School in Shanghai, established by Westerners (presumably Christian), the entrance of religious instruction is not allowed. And this gentleman, Mr. Meng, wrote to our Theological School in Nanking inquiring the cause of this.

I wonder what the reason for this is. Is it in order to gain the good will of the Chinese? Or is

it an imitation of the public schools of the West? Such a letter from an observant outsider should lead us to inquire the more earnestly as to what place we are giving the Bible in our Mission Schools.

Yours, etc.

(Signed) CHEN CHIN YUNG.  
(Translated).

NANKING SCHOOL OF THEOLOGY,  
November 11, 1915.

QUESTIONABLE ADVERTISE-  
MENTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Can you spare a few lines for a protest? Why is it that our Christian magazines will lend their columns to advertisers of patent medicines which no high-class magazine at home will admit? To put it mildly it is a thousand pities that we should lend our influence to inflicting on the Chinese what has well been called, "the great American fraud." The Chinese have a right to expect better things of us, and I was ashamed to hand to our Christians a few weeks ago a copy of a Christian magazine with a full page advertisement of a well-known pill. One of our preachers had an experience with that nostrum which it may be not out of place to relate. He saw them advertised in another Christian magazine and bought some. He felt better after taking them, bought more, and still more, until he was spending a large part of his salary on these stimulants, and rapidly losing health and efficiency. I gave him a very solemn warning, and he gave them up. Before he was cured he went through the

agonies of a drug fiend, and after about a week or ten days began to recover. He said he thought that whatever a Christian organization put in its magazine must be all right. Our Christian periodicals would do a great service to China at this time if they would warn the Chinese public against such nostrums instead of advertising them.

Very truly yours,

C. E. BOUSFIELD.

SHANGHAI, November 5, 1915.

"SUITABILITY OF PREPARATION  
GIVEN TO THEOLOGICAL  
STUDENTS."

To the Editor of

"THE CHINESE RECORDER."

DEAR FRIEND: The Committee on Theological Education of the China Continuation Committee desires to make an investigation with regard to the suitability of the preparation being given to theological students in China. In other words, are the men prepared for the practical work before them? If not, what suggestions are there as to changes in the nature and method of the work done in our theological seminaries. I am inviting criticism very largely from evangelistic workers, the men who can see best the deficiencies of the students when they undertake the practical work of the ministry.

Is the preparation given these men modern? Do you think it is practical? To what extent should modern Biblical criticism form a part of the instruction given? How much stress should be laid on the following studies: Modern Methods of Sunday School work; Social Service; Religious Pedagogy; Teacher



Training ; Methods of Personal Work ; the Psychology of handling men ; Hygiene and Sanitation ; Child Study ; Comparative religion ? Also, do you think anything should be done in the way of lectures on agriculture and business methods in order to render the minister more sympathetic with his parishioners and better able to preach to them so that they will understand him ? Should the student be trained in practical self-help while a student ? Has his spiritual training been sufficient heretofore ?

Another set of questions is suggested by some leading theological educators in America with whom I have been in correspondence :—

Which makes the strongest appeal to your hearers, the use in your preaching of the Bible, the Creed of your church, Church History, Native Religions, your own religious experience, your observations of others ? What parts of the Bible do you use most and why ? On what do you base your appeal in evangelistic preaching, the authority of the church, of the Bible, the evidence of your own experience, or on the evidence of your hearers' experience ? Of what teachings of the Bible do you make most use ? What things that you were taught in the theological school have you found most useful in evangelistic work ? What, if any, have been useless ? What harmful ? What lines of study that you were not taught do you think would be useful to a missionary or to a Chinese Christian preacher ? Are there any doctrines that you were taught that you do not preach ? If so, what and why ? On what principles would you construct the curriculum of a theological

school for Chinese Christians ? What place would you give to the Bible in a theological curriculum ?

This long list of questions is given only in order to stimulate thought on this subject. I trust that out of your own experience with the graduates of our theological schools that you will be able to suggest what are the greatest deficiencies in the training given and what should be added in order to render our schools the most efficient in training Chinese for the practical work of the ministry.

Yours very truly,

F. J. WHITE.

SHANGHAI BAPTIST COLLEGE.

#### THE STUDY OF SELF-SUPPORT.

*To the Editor of*

"THE CHINESE RECORDER."

The National Conference of 1913 adopted the following resolution :—

"In view of the advance made in the direction of self-support, we recommend that the China Continuation Committee appoint a special Committee consisting of representatives of various portions of the field to undertake a study of the whole subject of self-support, its present position, the causes of its success or failure, and the effect which the endeavor to attain self-support has had on the life and development of the Church. The result of such study should be made widely available so as to help forward the attainment of complete financial independence by the churches in every part of China."

The China Continuation Committee in 1914 assigned this task to its Special Committee on Survey and Statistics. As a result, a tentative effort was made in a limited field, and at the meeting in May of this year a report of self-support in Fukien Province



was received, which has been printed and widely distributed. A separate committee was then appointed to continue the study covering a larger territory.

This Committee has prepared a list of questions which aim to reveal the principal factors and results attained in the development of a self-supporting church. The list of questions is not a short one, nor is it easily answered. The list is not being sent out promiscuously, but only to such persons as are able and willing to devote time and thought and energy to the thorough investigation of the facts in their own districts or Missions. No valuable results can be expected from a merely cursory inquiry about generally known facts. If the fundamental importance of the subject is not recognized, it will be better not to try to read this long list of questions, and it will certainly be futile to attempt to answer them. The questions are for those who are in earnest and desirous of working hard to find the best methods known for the building up of a strong, aggressively evangelistic, Chinese Church.

Plans have been made for such thorough studies in various parts of the country. The Committee desires very much to secure a larger number of correspondents, and especially of persons who will undertake to answer these questions for their own local field, or better, for the field covered by their own Mission. The Committee hopes that a number of Missions will definitely appoint one of their number to undertake such a study of their own work. Too many Missions are still making appropriations for the work of the churches without knowing and

considering how much each church can and should contribute. A few Missions are pressing forward rapidly with progressive plans that will largely change their relationship to the churches they have established. The resolution of the 1913 Conference was a very timely one, but to accomplish its object it is necessary to discover the men in all parts of the country who are qualified and are willing to co-operate in such thorough study of the whole question as the resolution itself contemplates.

The Committee, therefore, calls for volunteers who will send their names and addresses to the address given below. The end of the year is a good time to undertake such an inquiry, for the annual statistics usually gathered, will furnish material for a beginning of the investigation. The list of questions mentioned above will help to give direction to the inquirer in searching for reasons for the differences which he finds in the figures in these annual reports.

All those interested and desiring further information should address:

The Secretaries  
China Continuation Committee  
5 Quinsan Gardens, Shanghai.

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#### "THEORY OF EVOLUTION."

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: As to Evolution, I wish to state what I believe about it, and how I came to believe as I do.

It is now over fifty years since I read Charles Lyle's *Geology* in which he contended that the earth had not reached its present condition by any great sweeping

convulsions or sudden changes, but through the cumulative effects of such agencies as are still working with undiminished intensity. But I was not convinced. Charles Darwin was the disciple of Charles Lyle.

Forty years ago I read Darwin on the Origin of Species, Survival of the Fittest, etc., and, in general, found him convincing. But I also read a book by Mivart in which it was shown that sometimes a sudden change in environment produces sudden changes in specific characteristics. But the theory of Evolution then promulgated did not meet the canon of Christ, "By their fruits ye shall know them", nor afford any adequate explanation of human affairs either past or present, good or bad.

Several years later Tyndal's assertion that he saw "in matter the promise and potency of all things", lodged in my mind, though I neither accepted it nor rejected it. But in time the process of plant growth made the truth clear to me.

A seed in the ground does not grow, i.e., simply get bigger like a puff ball fungus, but *evolves*, evolves a root and stem. The stem puts forth buds which expand into leaves, and then come buds which by a series of *sudden* transitions evolve first sepals, then petals, then stamens, then pistils. All this takes place because it is all provided for in the original constitution of the seed. How could it be? That remains to be discovered; but there is no disputing the fact.

So of Evolution; it was all provided for in the original constitution of matter. Under the old theory of ultimate atoms this seemed utterly impossible; but now we know that each atom is a little universe of revolving

electrons; and there is no limit to what God's wisdom and power could do with these atoms. Science shows us that each atom has its own individuality, yet it is in mutual relationship with every other atom in the universe.

Metaphysicians have long contended that matter is a form of force, and these electrons seem to be a confirmation of this theory. We are conscious that our wills can create force. It is true indeed that in our blood and muscles vast stores of force lie latent ready for the touch of impulse from the will to bring them into action, but the original impulse is created and directed by the will. So we can safely infer that an Infinite Will and an Infinite Reason could create and combine the electrons which constitute the atoms so that the inter-action of these would produce all things.

For me the universe is still a creation; the work of a Creator, and creation by evolution seems quite as grand and divine as creation by fiat.

It is not yet proven that man's higher faculties are the product of evolution; but the fact that we are moral agents, with a certain power of self-determination, is evident; and it is also evident that men have fallen into ruinous abuse of this power.

As the eye was evolved through the influence of luminous vibrations, so might moral and spiritual perception be evolved through the actions of moral and spiritual forces, i. e., God.

But as the senses reveal to us matter, so the spiritual senses ought to reveal to us God. Yet we find most of mankind believing hateful errors about divinity. The Bible attributes this to Diabolos, the Slanderer, under whose

seductions men have wrecked the process of Evolution.

But the Son came, God manifested in the flesh, revealing the Father, and destroying the works of Diabolos, and lifted on the

cross for us He most mightily manifested the love of God.

Respectfully yours,

J. E. WALKER,

CLIFTON SPRINGS, NEW YORK,  
September 21, 1915.

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## Missionary News

### Novel August Recreation.

By WILLIAM NESBITT BREWSTER.

We have been having a summer campaign in Hinghwa City, Fukien, that has been less dangerous, but about as strenuous as the situation in Poland and Flanders. August first was the date fixed for the opening of a vigorous canvass of the entire church for contributions for the new church building. The entire month was to be given to this perspiring labor. The bunch of leaders who planned and executed this frontal attack said: "The schools will open in September, and many of us will then have no leisure; we will make it our vacation recreation!"

And they did. Daily the four groups assembled early, and went to their appointed villages for that day, sometimes in a boat, but more frequently walking. No foreign missionary had any part in the work, except to rejoice at the good news from time to time. They told of the hilarious giving by many and the cheerful goodwill almost everywhere. Only those who gave gladly were acceptable at all.

Several reports came in of non-Christian bystanders who became interested and asked permission to share in the new Church, and then came the next Sunday morning and joined.

Several Buddhist priests subscribed; and even paid part in advance!

Last year, when Messrs. James and David Gamble gave their liberal donation of ten thousand dollars to build a church in Hinghwa City in memory of their honored father, one of the founders of the great firm of Proctor and Gamble, of Ivory Soap fame, we thought that the people here would respond with an additional five thousand silver dollars. But it soon became evident, as prices advanced under war conditions, that we would not be able to build a church to accommodate three thousand persons unless more money came from somewhere. Last year the crops were more than half a failure in this region. What if it should be so again? We prayed for abundant harvests and good weather. Frequent rains continued until the first rice crop began to turn, and then not a drop for two weeks permitted the saving of every grain of an extraordinary yield. Then plenty of rain but no storm, while Canton and Shanghai were devastated, enabled the people to plant their second crops. The God of harvests was honored by the first fruits. The month closed and the four groups reported: seventeen hundred and sixty-six persons had subscribed twelve thousand four hundred



and thirty-five dollars, or an average of seven dollars and four cents. Less than two hundred of this is from foreign missionaries.

Of course, there is yet the gleanings. The women of the congregation have not yet been canvassed. New people are uniting every week. The church dedication is more than a year ahead of us. Building is slow work here. A very conservative possibility is fifteen thousand from the Chinese alone, or three times the original maximum figure. When next these men take a vacation, "May I be there to see".

HINGHWA, FUKIEN, CHINA.

#### The New Union Medical College Hospital, Tsinanfu

The new Hospital, which has just been built by the English Baptist Mission at Tsinanfu, in connection with the Union Medical College, was formally opened on Monday, September 27th, thus marking a most important advance in the history of this institution. Nine years ago, when the Medical College was first formed, as an integral part of the Shantung Christian University, a small hospital, administered on native lines, seemed amply sufficient for the needs of the work; but so rapid has been the progress since that time, both in the supply of students and the vast opportunities for educational and medical work, that two years ago it became quite apparent that nothing less than a large modern hospital, built and equipped on thoroughly up-to-date lines, could possibly suffice. An appeal was accordingly launched and most generously responded to by friends in Great Britain, with the

result that a sum of nearly nine thousand pounds sterling was contributed for the purpose.

The buildings consist of two parts, the Out-Patient Dispensary being on the East and the In-Patient Department or Hospital proper, on the West, together comprising a frontage of 400 feet. Being thus separated, it is impossible for out-patients to wander into the wards, but each building is equally accessible from the College grounds, affording a ready entrance for staff and students to the wards and the dispensary rooms.

The In-patient Department is built of grey brick and stone, and is separated from the main street by what is hoped will one day be a well-stocked garden. The centre of the building consists of three storeys, whilst on either side stretches out a long two-storey wing terminating in twin towers; at the same time, a semi-basement, devoted to domestic service rooms runs the whole length of the building, and in reality provides an additional storey throughout. Entering the main door, four rooms are found to open out from the hallway, these being respectively a Chinese Guest Room, a Waiting Room for patients or their friends, an Office for the Hospital Records, and a Hall Porter's Room, the last of which is to be fitted up with telephonic communication to the various parts of the hospital. Passing out of the entrance hall, wide corridors extend to left and right, whilst in the centre is a broad staircase leading to the upper floors.

Each of the wings contains two large general wards, bathrooms, service rooms and private wards, the east side being reserved for women and being separated from the rest by a



double set of doors, which can be completely locked off at night. Each ward is fitted up with iron spring-mesh bedsteads (provided with hair mattresses, sheets and blankets, the latter in Chinese red quilt-covers) and aseptic tables, whilst each patient has in addition a small locker and stool, and a wall-bracket for case-notes and temperature charts. The bath-rooms are at the entrance to the main wards, each patient being bathed on arrival and provided with hospital clothing, his own clothes being stored in tin-lined lockers in a special room set apart for this purpose.

The main Operating Theatre is situated immediately above the front hall, and is provided with three entrances. That on the east is reserved for the surgeons and staff, and leads into an outer room, for disrobing and preparing, and an inner room where the sterile garments and dressings are kept. The west entrance is for the patient and anaesthetizer, whilst the centre door leads into the students' gallery, which is shut off completely from the operating theatre by a glass screen. By this arrangement a patient can be put under the anaesthetic quite quietly, without knowing what is going on around him, and an opportunity is also given to have prayer with him before the operation. When one operation is completed, the patient is wheeled out on one side whilst the next case is being brought in on the other. The operating room is walled with tiles and provided with a large north light.

The topmost floor of the building is reserved for the worst of the septic cases, and contains one general ward, a private ward, and a special operating theatre and dressing room. About one

hundred patients can thus be accommodated in the building, apart from infectious cases.

All the rooms are provided with electric light and heated from hot water radiators, whilst hot and cold water is also on throughout the whole building. The kitchens, laundry, boiler rooms etc, are all in the basement, where there is also a dining room for the employees, a staff bath-room, workshop, and book-room, etc., etc.

The Out-Patient Dispensary is built similar to the Hospital, and consists of a central two-storey block with semi-basement below, and a single-floor wing on either side. A large clinic is held here daily (the attendances for 1914 aggregating over 36,000), and patients on arrival are first received at the registration room, where each is provided with a coloured card, according to the department which he wishes to attend (Medical, Surgical, Ophthalmic, &c), and a similarly coloured wooden tab, bearing a number.

The patients after registration are shown into a large waiting room, fitted up with comfortable seats and a platform. Here a short evangelistic service is held for exactly half an hour before the clinic begins, a bell being rung at the commencement and end of this time, so that any who do not wish to attend may remain outside. A number of the Chinese Christians assist voluntarily in this evangelistic work, but it was found at first that they tended to all collect on the platform and carry on a running series of addresses lasting for an hour to two hours. This did not seem to be at all an ideal way of attracting men or women who, after all, had not come with any primary intention of listening to

the Gospel, so a new system was introduced by which the actual preaching on any day was limited to half an hour and entrusted to two people, one of whom introduces the subject and leads the patient in prayer, whilst the other gives a short address. Outside those limits, the Christians are encouraged to come for as long as possible, not to preach from the platform but to sit with small groups of patients, distributing books among them and generally helping them.

But to return to the arrangements of the building. Five consulting rooms all lead from the central waiting-room, so that a number of special departments can all be carried on at the same time. Each of these rooms is fitted with hot and cold water, and furnished in accordance with modern requirements. The surgical consulting room leads into a commodious "Surgery" or "Dressing Room", painted white throughout, walled with white glazed tiles, and provided with aseptic surgical appliances. Connected with this also is a small sterilizing room and an operating theatre, the latter being also furnished with white tiles and aseptic fittings, so that even minor operations performed upon patients who will return home the same day, can be carried out according to modern technique.

The ophthalmic consulting room is also provided with a separate operating theatre, similarly fitted up, and with a large dark room where three or four patients can be examined with the ophthalmoscope at the same time.

To the medical consulting room is attached an apartment for pathological purposes, so that students can have the opportunity of

carrying out all bacteriological and other microscopical investigations alongside of their clinical work; patients being sent from each of the other departments for this purpose. Three small cubicles also lead out of this room which the students use for physical diagnosis.

The above is a brief description of the two new buildings which have been added to the plant of the Tsinanfu Medical College, and which have now been formally opened. The opening ceremony commenced at ten in the morning, when a reception was held in the out-patient waiting room, which was decorated with numerous presentation banners and flowers. The Military and Civil Governors of Shantung and all the leading officials were present, as also the British and Japanese Consuls, Bishop Iliff of Taianfu, and a large company of European and American friends. Having first made a tour of the Out-Patient Department, the whole assembly was conducted to the front door of the Hospital, which the Chiangchun then opened with a silver key. The wards and other rooms having been duly inspected and enthusiastically commented on, the company then gathered in the large west ward on the ground floor, where the official proceedings were to take place. The Chair was taken by the Rev. J. P. Bruce, M. A., who warmly welcomed the two Governors and other visitors, on behalf of the Medical College Faculty, and described the double purpose for which the hospital had been erected, the relief of suffering and disease and the presentation of the Christian evangel.

General Chih, the Chiangchun, then gave a short address,

expressing in most kind terms his appreciation of the work which was being accomplished in Tsinanfu and his sympathy with the objects of the Hospital. He was followed by the British Consul, Mr. J. T. Pratt, who, in a most graceful speech, offered his warm congratulations on the completion of the new buildings, and referred, in most appreciative terms, to the architectural beauty which they displayed. Whilst China is the home of the fine arts, architecture, one of the noblest of them all, can hardly be said to exist in the country, and he considered that the erection of such splendid buildings was in itself a fine piece of missionary work, especially when one considered the grand purpose to which the building was to be devoted.

A national hymn having been sung by the College choir, the Civil Governor spoke, drawing attention to the fact that the money with which the hospital had been built had all been contributed by friends abroad, out of love for the Chinese people. The proceedings then terminated with the singing of the doxology and the pronouncing of the benediction.

The remainder of the week was entirely given up to festivi-

ties in connection with the opening ceremony, receptions being held each day for different classes of the community, by special invitation. On the Tuesday morning, representatives of the leading Colleges and of the Press were received and shown round the hospital, and also Dr. Robert Speer, and his party, who had unfortunately been prevented from arriving in time for the official opening. Wednesday was given up to the leading merchants and business people, nearly a hundred of whom accepted the invitation, and all of whom were most cordial in their expressions of appreciation. But perhaps the most interesting morning of the week was the Thursday, when all the chief Mohammedans, including the old Mullahs, arrived. Most friendly relations exist between the Hospital and the Mohammedan population, who never forget that the life of one of their Mullahs was saved a few years ago. A great crowd of them came, and no one could have been more hearty and kind. On that same day also the Faculty had the pleasure of welcoming Dr Simon Flexner, Dr Welch, and the other members of the Rockefeller Commission.

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## Missionary Journal

### BIRTHS.

AT Foochow, July 7th, to Mr. and Mrs. E. H. MUNSON, Y. M. C. A., a son (Edward Dornblaser).

AT Changteh, October 25th, to Rev. and Mrs. E. F. STEWART, C. and M. A., a son (Lewis Floyd).

AT Weihsien, October 29th, to Mr. and Mrs. HORACE E. CHANDLER, A. P. M., a daughter (Lydia Elizabeth).

AT Foochow, October 30th, to Mr. and Mrs. H. E. DENNIS, Y. M. C. A., a son (Robert Arnold).



At Chungking, November 5th, to Dr. and Mrs. FREEMAN, M. E. M., a daughter.

At Tsingchowfu, November 10th, to Rev. and Mrs. FRANK MADELEY, E. B. M., a son.

At Soochow, November 13th, to Rev. and Mrs. J. C. HAWK, M. E. C., South, a daughter (Jean Buchanan).

At Yencheng, November 14th, to Rev. and Mrs. C. FRED HANCOCK, A. P. M. South, a daughter (Alice Katherine).

At Hankow, November 16th, to Mr. and Mrs. A. M. GUTTERY, Y. M. C. A., a daughter (Jean Minton).

At Chungking, November 21st, to Mr. and Mrs. H. E. V. ANDREWS, C. I. M., a son (Albert Cornelius).

#### MARRIAGES.

At Changsha, November 3rd, Miss E. M. F. W. FRASCH to Mr. HERMANN H. BECKER, both C. I. M.

At Changsha, November 3rd, Miss A. H. CLAUSEN to Mr. D. K. STRYBE, both C. I. M.

At Soochow, November 6th, Dr. ANNE HUMPHREYS, A. P. M., to Rev. E. R. DYER, A. C. M.

At Shanghai, November 16th, Miss C. E. EASTON to Mr. F. E. PARRY, both C. I. M.

#### DEATH.

At U. S. A., November 11th, Mrs. A. Q. ADAMSON.

#### ARRIVALS.

September 19th, Misses E. C. DICKIE and H. M. FRENCH and Rev. C. B. DAY, all A. P. M.

October 5th, Mr. H. MUSSEN, P. M. Press.

October 15th, Rev. and Mr. G. H. MCNEUR and child and Rev. A. L. MILLER, all P. C. of N. Z.

October 22nd, Miss G. SMITH.

October 25th, Rev. and Mrs. G. S. MINER, M. E. M.

October 26th, Rev. and Mrs. A. M. SHERMAN and family and Miss M. E. BENDER, all A. C. M., Mrs. BLAIN and two children, A. P. M. South, Rev. and Mrs. W. E. CROCKER and three children, A. S. B. M., Mr. and Mrs. MATSON and child, Mr. HJERPE, Mr. and Mrs. A. JOHNSON and Miss BURNHAM, M. D., all A. S. E. M.

October 27th, Mr. C. A. OLSON and Mr. SVEN CARLSON, both C. I. M.

October 28th, Mr. JOHN A. E. NELSON and Miss RUTH W. NELSON, both C. I. M.

October 31st, Mr. and Mrs. J. E. MONCRIEFF, A. B. F. M. S.

November 11th, Dr. and Mrs. MORGAN, Dr. and Mrs. SMITH and child, Mr. and Mrs. BELL, Mr. and Mrs. POUND, Misses WHEELER, JACK, SHEPLEY and SWEETMAN, all C. M. M., Mr. and Mrs. RODWELL, F. E. M., and Mrs. A. L. SHAPLEIGH, Misses M. BAXTER, C. WALLENBERG and I. L. NEWCOMB, all C. I. M.

November 12th, Misses PIRIE and CRAIG, Church of Scotland, Misses HORNER and McMINN, M. D., CRAWFORD and MUNDLE, all I. P. M.

November 15th, Mr. R. G. GOLD, Y. M. C. A., Mr. A. LUTLEY and Miss B. LOFSGAARD, both C. I. M.

November 17th, Mr. and Mrs. F. P. JONES, Mr. and Mrs. J. W. HAWLEY and Mr. W. G. COLBY, all M. E. M.

November 18th, Mr. and Mrs. DAELIN and three children, A. L. M., Misses RUDY, MARSH and GALBRAITH, C. & M. A., and Mr. and Mrs. O. R. MAGILLM, Y. M. C. A.

#### DEPARTURES.

October 18th, Rev. and Mrs. P. MILNE, P. C. of N. Z.

October 31st, Mr. and Mrs. GEDYE and four children, Miss SHECKLETON and MASTER CLAYTON, and Mrs. and Miss HARMON, all W. M. S.

November 1st, Mr. and Mrs. A. T. LAVINGTON and two children, C. I. M.

November 12th, Mrs. H. K. RICHARDSON and two children, Y. M. C. A., Dr. and Mrs. C. M. LEE and five children, A. C. M., and Mrs. F. D. GAMEWELL, and Dr. and Mrs. MCCARTNEY, all M. E. M.

November 13th, Dr. and Mrs. THOMPSON and child and Miss BRIMSTON, all C. M. M., Mr. and Mrs. ABBOTT and three children, A. P. M., Mrs. LOWE and 3 children, A. S. B. M., Mr. and Mrs. RICE and four children, and Mr. L. MOFFATT, all A. P. M., South.

November 15th, Miss E. RICH, C. I. M., and Miss A. C. LINDBLAD, M. E. M.

November 17th, Mr. and Mrs. D. A. G. HARDING and two children, C. I. M.

November 23rd, Mr. and Mrs. J. H. MELLOW and child, C. I. M.





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YA

fa<sup>1</sup>-chang<sup>4</sup>

fa<sup>1</sup>-ch'ao<sup>3</sup>

fa<sup>1</sup>-chi<sup>3</sup>

發 339c 121c to send, to issue forth, to spring up. M. 188.

發脹

to be distended, to feel a sense of fulness,

發潮

to be or become damp and mouldy.

發急

to get excited or anxious.

(Total of 108 phrases under 發.)

Radical, Giles, p. 339, 3rd col., Williams p. 121, 3rd col.

M. Matser.

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